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Ubada bin Samit narrates, that the Prophet (sallallahu 'alayhe wassallam) said, ***"The shaheed is granted seven gifts from Allah: 1) He is forgiven at the first drop of his blood. 2) He sees his status in Jannah. 3) He is dressed in the clothes of Iman. 4) He is safe from the punishment of the grave. 5) He will be safe from the Great fear of the Day of Judgment. 6) A crown of honor will be placed on his head. 7) He will intercede on behalf of 70 members of his family."*** (Musnad Ahmed, Tabrani, at-Targheeb wa at-Tarheeb, p.443, vol.2)

May Allah include us amongst the *Shuhada*! Ameen.

Editors Preface

Bismillahir Rahmaanir Raheem. Assalam Alaikum Wa Rahmatullahi Wa Barakatuhu. Alhamdullilah, Allah has blessed us with the opportunity of providing this book for those *mo'mineen* who have answered or want to answer the call of Allah when He said, **"O you who believe! Shall I lead you to a trade which may deliver you from a painful chastisement? It is that you believe in Allah and His Messenger, and that you strive (your utmost) in the Cause of Allah, with your wealth and your self. That will be best for you, if you only knew! He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity! That is indeed the Supreme Achievement!"**[1]

Thawaabit 'ala darb al Jihad is one of the best contemporary books on the subject of *Jihad*. It was written by Shaykh Yusuf al 'Uyayree. Shaykh Yusuf had left at an early age to fight in Afghanistan against the Russians. People who knew him described him as a very intelligent individual who was well-versed in all of the weaponry in all fields and was able to train with them very well. Later, he returned to the Arabian Peninsula where he continued serving the *Mujahideen* in *Sheeshan* and fundraised for them. As time passed, he was arrested and put in jail for a few years. In jail he memorized *al Bukhari* and *Muslim*. When he came out, he wrote a few books; each one of them is a masterpiece. One can see the depth of his textual references to Qur'an and Sunnah as well as references to present day occurrences. He was later killed and died *shaheed* by the security forces in the Arabian Peninsula; we ask Allah for that to be the case. *Ameen*.

Imam Anwar al Awlaki brings this book back to life in his lecture series on the book. It is a very detailed lecture series which is extremely relevant to our time since there is no *Khilafah* and many Muslims are claiming, "It is not the time for *Jihad*." In addition, for the many Muslims who do recognize that establishing *Khilafah* is a duty, many of these Muslims and Islamic Movements, unfortunately, take up their attitude of understanding the *Deen* from a very Western perspective. The concept of *Jihad* is one in where it is "dangerous" to practice. Their trust in Allah is not there, and many of these Muslims preach that we need more *Iman* and *Yaqeen*! In reality, the trust of Allah grows stronger when one is taking that one step forward in pleasing Allah since we know through *Hadith Qudsi* that for the slave of Allah that takes one step towards Allah, Allah will take many steps towards him! In addition, *Jihad* to them means an inner struggle more than anything. This is a very twisted concept of *Jihad* via Western propagation albeit it is true from a linguistic point of view. However, the overall Islamic connotation of *Jihad* is fighting for the sake of Allah (*Jihad fe Sabeelillah*). Before Islam, the word *Salat* was used by the Arabs; it meant supplication. But

[1] (as Saff 10-12)

when Islam came, it changed the meaning of the word to the prayer we know of, although, linguistically it remains as supplication. The same is applied to *Jihad*. Before, it had nothing to do with fighting for the sake of Allah; and when Islam came, it became very apparent that Islam changed its meaning. One may argue that the Qur'an uses the word *Jihad* for 'struggling'. This is true as we see this in many ayaat of Qur'an. However, like we said, the overall implication of *Jihad* has changed, but its linguistic meaning remains the same. For example, when the Prophet (sallallahu 'alayhe wassallam) said:

Narrated by Abu Huraira: Allah's Messenger said: ***"Whosoever dies without participating in an expedition (Jihad) nor having the intention to do so, dies on a branch of hypocrisy."*** [2]

Is he referring to an "inner struggle" here? Not at all. Here's another example:

Narrated Abdullah ibn Umar: I heard the Apostle of Allah, (sallallaahu `alayhi wa-sallam) say: ***"When you enter into the in a transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad, Allah will make disgrace prevail over you, and will not withdraw it until you return to your original Deen (i.e., True Islam)."*** [3]

Does it make sense to say that *Jihad* here means "struggling" and not fighting? This Hadith tells us what happens when we don't practice *Jihad*; today, we try to twist the '*Aqeeda* of *Jihad* to that of a mere inner struggle and only by a hair's breadth do we refer to it as fighting. The result is that disgrace will prevail over us. We don't have to point out what disgrace means today. It has been happening for a long time. This *Deen* will only prevail when we follow Islam according to the way it was prescribed to be followed and that is to practice *Jihad* whether there is an *Imam* or not. This Hadith is just another proof that we should avoid living like "civilians" and instead should live like soldiers. This will be understood clearly later on in the book.

Abu Huraira states that the Messenger of Allah was asked: "Is there any deed equivalent to *Jihad*?" He said, ***"Yes, but you wont be able to do it."*** The third time he said, ***"What is equivalent to the mujahid is the one who is fasting, and praying continuously until the mujahid comes back."***[4] In other words, he comes back from combat. Coming back from the struggle of the soul would make no sense. In addition, if we look at the classical books of *fiqh* on the subject of *Jihad*, they usually don't call it, "*Kitaab al Qitaal*" but "*Kitaab al Jihad*" such as *Al Mughni* by Ibn Qudaamah, *Al Umm* by Imam Shafi'I, *Al Mudawanah* by Imam Malik, The

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[2] (Sahih Muslim)
[3] (Sunan Abu Dawud: Book 23, Number 3455)
[4] (Sahih Muslim)

three commentaries on *Mukhtasar Khalil* by Al Kharshi, Alaysh and Al Hatab, *Al Muhala* by Ibn Hazm, Subul Al Salam, Nayl Al Awtar, *Al Fatawa al Kubra* by Ibn Taymiyyah.

Jihad is the one thing that the *kuffar* completely dislike about this *Deen*; they don't mind you praying *Salat* and fasting in the month of Ramadan, but *Jihad* strikes fear into their hearts. Today, the word 'terrorism' in the news, in most cases, implies *Jihad*. This is done to scare our *Muslimeen* away from fulfilling their duty of Allah when He said, **"Fighting has been prescribed upon you and you dislike it, but it is possible that you dislike a thing that is good for you and you love a thing that is bad for you. Allah knows and you know not."**[5]

Just musing over the following ahadith should be enough for a true believer to accept that *Jihad* is the peak of Islam and is a deed that is not only meant for achieving an end (i.e., *Khilafah*). *Jihad* is a means within itself just like fasting in Ramadan.

Muadh bin Jabal narrates: We were with the Messenger of Allah (sallallahu 'alayhe wassallam) returning from Tabook. He told me, ***"If you want I can tell you the head of the matter, its pillar and its peak,"*** I said yes O Messenger of Allah. He said, ***"The head of the matter is Islam, its pillar is Salah, and its peak is jihad."***[6]

Salamah bin Nufail said: While I was sitting with *Rasulullah* a man came to him and said, "O Messenger of Allah Horses are being humiliated (ignored), and weapons are being laid down and people are claiming there is no more Jihad and war has ended" *Rasoolullah* said: ***"They are lying! Fighting has just begun! Fighting has just begun! And a party of my Ummah will remain fighting on the true path and Allah will deviate the hearts of some men and Allah will provide the fighters from them until the final hour starts and the promise of Allah is fulfilled and good is on the foreheads of horses until the day of Judgment. It is being revealed to me that I will be departing you soon and you would follow me while you are fighting each other and the house of the believers is in al Shaam."***[7]

In the commentary on Al Nasa'i by al Sindi, he states that:

"*'Humiliating horses*' means ignoring them and belittling their importance or not using them for combat. ***'Now fighting has started now fighting has started'*** The repetition is to reveal the importance of the message and it means that

[5] (al Baqarah 216)

[6] (Bukhari: Volume 4, Book 52, Number 44)

[7] (*Al Shaam* refers to Syria, Lebanon, Palestine and Jordon. It could be used to refer to part or all of these countries. Narrated by Imam al Nasa'i and is *hasan*)

fighting is only increasing and that Allah has just prescribed it so how can it end so soon? Or it means that the real fighting has just begun because so far they have been fighting only within their territory, the land of the Arabs, but now is time for them to carry the battle to further lands. ***'Allah will deviate the hearts of some'*** It means Allah will always provide this party of believers with men to fight even if it means deviating their hearts from *Iman* to *Kufr*. That is to bless these believers by providing them with the honor of fighting in his sake and the ultimate pleasure of pleasing Allah. ***'Good is on the foreheads of horses,'*** Means reward and booty, or honor and pride. ***'The house of the believers is al Shaam'*** that is referring to the end of time. It will be the stronghold of Islam and the land of *Jihad*.**"**

Zayd ibn Aslam, from his father, that the Messenger of Allah (sallallahu `alayhe wassallam) said: ***"Jihad will remain fresh and green as long as raindrops fall from the sky. And there will come upon the people a time when Qur'an reciters from among them will say: "This is not the time of Jihad." So whoever comes to that time, then it is the best time for Jihad."*** They said: "O Messenger of Allah, would someone really say that?" He said: ***"Yes, the one whom Allah has cursed, and the angels and all of mankind."***[8]

This Hadith brings wonders to those who come across it. There are many people today that will say, "It is not the time for *Jihad*". This has been a Universal and historical excuse to not participate in the battlefield, even during the time of Rasoolullah (sallallahu 'alayhe wassallam). Nevertheless, the Prophet (sallallahu 'alayhe wassallam) said, ***"It is the best time for Jihad!"*** *Jihad* will continue until the Day of Judgment. We will come to understand this better as we go through this book, *inshAllah*.

Abu Hurairah narrated: The Messenger of Allah said: ***"The trials and tribulations are on there way. Trials like pieces of a dark night. The safest from them would be a man living on the peaks of mountains, living off his flock of sheep, or a man mounting his horse living off his sword."***[9]

SubhanAllah. What are we doing in the West in the first place? The safest of Muslims would be the one living like a hermit by worshipping Allah far away from the evil (and *dajjali*) society or the one who is living off of his sword fighting *fe sabeelillah* and living the life of *Jihad*. There is nothing else in between. Some will give the excuse of doing *da'wah*, which is a legitimate reason according to *Shari'ah*. However, *da'wah* implies the *da'wah* of Nuh ('alayhis salaam) which was spreading the religion of Allah day and night, on a consistent base. In any case,

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[8] [Narrated by Ibn Zamneen in Usoolus-Sunnah Mursalan, and narrated by Ibn `Asaakir Marfoo`an from Anas (radiyallaahu `anhu).]

[9] (Al Hakim)

those Muslims that were ordered by the *Ameerul Mo'mineen* to certain lands of disbelievers were not your average Joe Schmoe Muslims today; these were the best of Muslims and in most cases were Scholars. We cannot justify living in the lands of the disbelievers, especially since no *Ameer* has ordered us to be here in the first place to give *da'wah*. What kind of example are we for *da'wah* when we adopt the ways and culture of the *kuffar* and our justification of doing so is that we can make Islam presentable? Is that what the Sahaba and early Salaf did? Did they go after the things that the disbelievers went after? Did they immerse themselves into the *dunya* like any regular disbeliever? Not even in their dress did these Muslims adopt of the non-Muslims. They were to stay unique in society. *Da'wah* in the West is not our most important priority. Our priority is to help our own Muslim Countries back home, especially in this time when *Jihad* is *Fard al 'Ayn*. We should do whatever we can within our means to leave the lands of the disbelievers and help the Muslims establish Islam back home through *Jihad*. The Prophet (sallallahu 'alayhe wassallam) said: ***"Whoever joins a Mushrik (non-Muslim) and lives with him is like him."***[10] Jabir relates that the Prophet (sallallahu 'alayhe wassallam) said, ***"I am free of every Muslim who lives among the Mushrikeen."*** We asked, "Why is that, O Messenger of Allah?" He replied, ***"Their fires should not be visible to one another."***[11]

Some will argue, "I was born in the West; so where am I going?" Well if you are cognizant that the West is not your average land of the disbelievers and is actually fighting Islam in the media and battlefield front, then your obligation is to either fight them back with the sword or move to a Muslim country (if possible) and fight *Jihad*.

Some will argue, "We are fleeing religious persecution; this Country has more freedom." That is not an excuse to come to the land of the disbelievers. Firstly, the land of the disbelievers doesn't let you practice your Islam completely. Do they allow you to do *Jihad*? Do they allow you to implement the *hudood* of Allah? Do they allow you to condemn, in public, those who are fighting the *Mujahideen* and Islam? If not, then what kind of Islam are we following? Allah says, **"Then is it only a part of the Book that you believe in and you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous punishment! For Allah is not unmindful of what you do!"**[12]

Secondly, if there was persecution in the Country back home, then there should be *Jihad* against the evil doers and not a submissive attitude towards those who implement *kufr*. The Prophet (sallallahu 'alayhe wassallam) said, ***"The best***

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[10] (Abu Daud, at-Tirmidhi)
[11] (Abu Dawud)
[12] (al Baqarah 85)

fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler."[13] If you know that doesn't work, then what are you waiting for? The Messenger of Allah (sallallahu 'alayhe wassallam) was asked about the tyrant rulers: "Should we not then resist them?" He (sallallahu 'alayhe wassallam) said: ***"No, as long as they continue to establish prayer among you."*** i.e. as long as they rule by Islam. It was also narrated by *Ubada ibn Samit* concerning the pledge that he (sallallahu 'alayhe wassallam) said: ***"That we would not dispute with the people in authority, unless you witness obvious Kufr of which you have a conclusive proof from Allah."***

Let's put *Shari'ah* aside for a moment and think logically. What happens when you have kids living in the land of the disbelievers where *kufr* is propagated day and night and is seen as something good? What happens to your kids when *haram*, *shirk*, *kufr*, *zina* etc. is given the title "Entertainment"? What happens to these generations of Muslims that live in the lands of the disbelievers? Will they not start imitating them? Will they not become one of them? Do we not already see that in the manifestation of their faces (i.e., shaved beard, no *hijab*)? And even for those who are struggling against these *kufr* forces, how can one say that they are struggling against *kufr* in their heart and not include the struggle against the system when the entire socio-politico-economic structure is rampant of *kufr* and non-Muslims are running the show? Some will argue, "We live in this Country for *Jihad an nafs*. This will strengthen our *nafs* by living here." This is nothing but a pathetic justification. There was never a case with the first three generations and the early Salaf who lived in the land of the disbelievers for the sake of *Jihad an nafs*. If they wanted to do *Jihad an nafs*, they prayed extra *nafl*, read Qur'an, and amongst the most important forms, they did *Jihad fe Sabeelillah*. Fasting in the month of Ramadan makes one closer to Allah; the same goes with *Jihad fe Sabeelillah* since death is surrounding the believer. He will hasten in making his intentions pure and his deeds abundant and rich.

Since this book or brief preface is not meant for explaining *hijra*, we will conclude with that on this specific subject.

The Messenger of Allah (sallallahu 'alayhe wassallam) said: ***"Don't you love that Allah forgives you and admits you into Paradise? Then fight in the path of Allah".***[14]

It doesn't get any simpler than this. May Allah make us one of the *Shuhada*! *Ameen*.

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[13] (Sunan Abu Dawud: Book 37, Number 4330)
[14] (Tirmithi & Ahmad)

Narrated by Abu Huraira: A man came to Allah's Apostle (sallallahu 'alayhe wassallam) and said, ***"Instruct me as to such a deed as equals Jihad (in reward)."*** He replied, ***"I do not find such a deed."*** Then he added, ***"Can you, while the Muslim fighter is in the battlefield, enter your mosque to perform prayers without cease and fast and never break your fast?"*** The man said, ***"But who can do that?"*** Abu Huraira added, ***"The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders bout (for grazing) tied in a long rope."***[15] *Allahuakbar*! Even the *Mujahid's* horse that wanders around puts good deeds upon the *Mujahid's* shoulders!

There are many ahadith on this subject of *Jihad* which obviously cannot be covered in this preface. There is, however, a book that we strongly recommend to all of those who are interested in this subject and the *daleel* behind fighting today. The book is entitled *Mashari Al-Ashwaq Ila Masari Al-Ushaaq* by Shaykh Abi Zakaryya Al Dimashqi Al Dumyati "Ibn-Nuhaas" (D. 814 Hijri). It is one of the most famous classical books on *Jihad*. The lecture series on this book is also delivered by Imam Anwar al Awlaki. The title of his lecture series is "The Story of Ibn al Akwa."

As to this book, *Thawaabit 'ala darb al Jihad*, I have transcribed the lecture series into book format. Ninety-nine percent of what you will read in this book is what Imam Anwar is saying. The other one percent is my additions to further simplify the connections within the topics by using other ahadith, ayaat, examples, and sayings. Furthermore, instead of writing word for word on what he says, I used my own words to try to communicate the message clearer to the audience. There was a lot of repetition in the actual lecture, so that was shortened. I also added subtitles to make it easier for the reader to find reference to a particular subject.

Finally, I ask Allah to guide us all to His Straight Path; the path of those who strive for His sake. I ask Allah to make us of those who fight and die in His Cause. I ask Allah to make us of those who He chooses as the *Shuhada*. I ask Allah to bless Shaykh Yusuf al 'Uyayree with *Jannah* for writing these inspirational and educational words on the greatest '*Ibadah* a slave of Allah can do. I ask Allah to bless Imam Anwar al Awlaki with *Jannah* for his efforts in explaining and bringing the words of this Shaykh alive into a time where *Jihad* is looked down upon. Finally, I ask Allah to make this book a book of practice and not just a book of knowledge. *Ameen Ya Rabbal 'Alameen*!

Wa 'Alaikum Assalamu Wa Rahmatullahi Wa Barakatuhu.
Mujahid Fe Sabeelillah

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[15] (Bukhari: Volume 4, Book 52, Number 44)

Khalid bin al Waleed said: ***"If I were to marry a beautiful woman whom I love, or if I were given the good news of having a newborn son, it is less beloved and dear to my heart then to be, in a cold icy night, in an army waiting to meet the enemy the next morning. I advise you to go on jihad".*** *These were the words of Khalid before his death. (Ibn al Mubarak)*

The third leader Abdullah bin Rawahah took charge of the Muslim army in the Battle of Mu'tah. A cousin of his gave him a piece of dried meat to eat and told him: ***"Strengthen yourself with this. You have went through a lot this day!"*** *He grabbed it and took a bite.* ***Then he told himself: "You are still in this world!"*** *and threw the piece of meat away and fought until he was killed.*

Abu Muthana Al Abdi said I heard Abu Al Khasasyah say "I came to the Messenger of Allah and said I would pledge allegiance to him. The Messenger of Allah took the pledge from me 'to testify that there is none worthy of worship other than Allah that Muhammad is the Messenger of Allah, to pray the five prayers, to fast Ramadan, to pay Zakah, to make Hajj, and to fight in the sake of Allah.' I said 'O Messenger of Allah, Two of those I cannot do. The first is Zakah. I only have ten camels. They constitute my entire wealth. The second is Jihad; I heard that whoever runs away from the battlefield has incurred the wrath of Allah. I am afraid if fighting faces me I might fear death and my spirit would fail me.' Rasulullah grabbed his hand and waved it and said, ***'No sadaqah and no Jihad! How can you then enter into Jannah?'*** *" Abu al Khasasyah then said: "The Messenger of Allah took my pledge on every term he mentioned." (Narrated by Al Hakim and authenticated it)*

Introduction

For every Ideology, there are constants and variables. For the constants, they don't change whether it is according to time, place or person. There are variables that change from time to time, place to place, and person to person. Example: Does Salah change according to time, place or person? No. Our bodies are the same as the old and our Lord is the same so this is a constant. An example of a variable is how a *khalifa* can be chosen.

What is needed today is to discuss the constants of *Jihad* and remember them as well as remind people of them. This is important because we find people today who try to change the constants of *Jihad* into variables and the purpose is to justify not following it.

"Fighting has been prescribed upon you and you dislike it, but it is possible that you dislike a thing that is good for you and you love a thing that is bad for you. Allah knows and you know not." *(al Baqarah 216)*

Chapter I

First Constant: *Jihad* will continue until the Day of Judgment

I. First Constant: *Jihad* will continue until the Day of Judgment

The entire world is standing against one ritual of Islam and that is *Jihad*. Many nations, especially the powerful ones, are mobilizing on various fronts (i.e., religious, political, social, economical, media, popular mass etc.) to fight against *Jihad fe Sabeelillah*. In terms of religious strength, we see that the USA and Israel are working for the State of Israel for a religious purpose: the descent of the Messiah. In terms of political strength, diplomacy around the world is concerned with fighting "Islamic terrorism". Every single government in the world, both Muslim and non-Muslim, is united at the political level to fight against Islam (specifically, *Jihad*). On the media front, they are doing an excellent job of deceiving the masses on what Islam really is. They are giving Islam a face in this Country which is a very deceptive one.

Tarbiyyah before *Jihad* as a valid excuse?

Allah says, **"Fighting has been prescribed upon you and you dislike it, but it is possible that you dislike a thing that is good for you and you love a thing that is bad for you. Allah knows and you know not."**[16] This ayah is a command to the Muslims to fight. On a side note, many Muslims and Islamic *Jama'at* say that before we do *Jihad*, there must be *tarbiyyah*. The way they present this idea is that they say the following: "*Tarbiyyah* is a prerequisite of *Jihad*; therefore without *tarbiyyah* you cannot do *Jihad*." In other words, they say *tarbiyyah* is mandatory before *Jihad*. Others say, "We are in the Meccan stage, therefore there should not be any fighting." Is this justified? Is there a justification for delaying *Jihad fe Sabeelillah*?

Let's change the question to make it easy to understand. If a person became a Muslim during Ramadan would you tell him that he has to do *tarbiyyah* before fasting? Would you tell him that we are in the Meccan phase so you don't have to fast? You have approximately 15 years before fasting starts since that's when the command came, so before that, you can eat during Ramadan and not fast at all. But when those 15 years are over, you'll have enough *tarbiyyah* to start fasting. Nobody says that; it's a joke. So then, why do we say that about *Jihad fe Sabeelillah*? What's the difference when the instruction for *Jihad* is in the same form as the instruction for *Siyaam*?

Kutiba 'alaykumus Siyaam…
Fasting has been prescribed upon you…[17]

Kutiba 'alaykumul Qitaal…

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[16] (al Baqarah 216)
[17] (al Baqarah 183)

Fighting has been prescribed upon you…[18]

They are both in Surah al Baqarah. Fasting has been prescribed upon you and fighting has been prescribed upon you; so how come we are treating them differently? In fact, fasting was prescribed after *Jihad Fe Sabeelillah*. The order for fasting came 15 years after Prophethood and the order for *Jihad* came 13 years after Prophethood. How come there was a two year difference? Therefore, logically speaking, we should tell people that before fasting they should do *tarbiyyah*. How come we prescribe *tarbiyyah* before *Jihad* when the Prophet (sallallahu 'alayhe wassallam) didn't do it? When a person became Muslim, did he tell that person to study under *Shuyookh* and then he can do *Jihad*? Did he say you have to learn Arabic or go overseas to study Islam before doing *Jihad*?

Narrated Abu Hurayrah: Amr ibn Uqaysh had given usurious loans in pre-Islamic period; so he disliked embracing Islam until he took them. He came on the day of Uhud and asked: 'Where are my cousins?' They (the people) replied: 'At Uhud.' He asked: 'Where is so-and-so?' They said: 'At Uhud.' He asked: 'Where is so-and-so?' They said: 'At Uhud.' He then put on his coat of mail and rode his horse; he then proceeded towards them. When the Muslims saw him, they said: 'Keep away, Amir.' He said: 'I have become a believer.' He fought until he was wounded. He was then taken to his family wounded. Sa'd ibn Mu'adh came to his sister: 'Ask him (whether he fought) out of partisanship, out of anger for them, or out of anger for Allah.' He said: 'Out of anger of Allah and His Apostle.' He then died and entered Paradise. He did not offer any prayer for Allah.[19]

When he became Muslim, did the Prophet (sallallahu 'alayhe wassallam) tell him to study Qur'an or Hadith? Uqaysh didn't do anything but fight in the path of Allah and died *shaheed*; he achieved the highest status a Muslim could ever get. Who would need more *tarbiyyah* than a Jew? People say Muslims need a lot of *tarbiyyah* before *Jihad*; well a Jew would need more *tarbiyyah*. Bukhayreek converted in the battle of *Uhud* and died *shaheed*; The Prophet (sallallahu 'alayhe wassallam) said, ***"Bukhayreek is the best of Jews."*** He didn't go through any intensive spiritual training courses. Nevertheless the Prophet (sallallahu 'alayhe wassallam) said he was the best of Jews. Why? Because he fought on the battlefield and died *shaheed*. This is not to belittle *tarbiyyah* at all; but when we make it a strict prerequisite for *Jihad*, we see that it is not necessary.

So then what is the reason why many Muslims require *tarbiyyah* before *Jihad*? Because Allah said, **"Fighting has been prescribed upon you and you dislike**

[18] (al Baqarah 216)
[19] (Sunan Abu Dawud: Book 14, Number 2531)

it," that's why; the reason is because people dislike it and try to find a reason for bailing out of *Jihad*. Therefore, they say that we have to have *tarbiyyah* or the enemy is too strong. It is part of our human make up; it's part of our *fitrah*. Allah said so. The reality of war is something that most people don't like. It was a gut feeling during the time of the Sahaba and it's a gut feeling today.

Some of the *'Ulema* during Salahuddin's time

During the time of Salahuddin al Ayyubi, he called for volunteers for his army and so some of the *shuyookh* and their students joined. News then passed that the Crusaders had mobilized armies from all over Europe. There were three major armies led by the greatest Kings of those days: Richard the Lion heart, Philip the King of France, and Fredrick the King of Germany. Fredrick had an army of 300,000 alone. So when the *'Ulema* came to know of this, they left the army. These *'Ulema* knew that they should fight; they knew what the ruling is. But just by knowing the ruling doesn't mean you'll fight. Allah says,

Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray. If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect.[20]

This is a story of a Scholar who knew the ruling but didn't follow it. Why? Allah says, "**But he inclined to the earth, and followed his own vain desires."** Allah refers to him as a dog. Therefore, just having knowledge isn't sufficient to be saved; you have to practice it. Many people take up the position of saying that there is no *fatwa* to do something, therefore they won't do it. That's not going to save you on the Day of Judgment. If you know it is the truth, then you have to follow it regardless of whether or not the Scholars follow it.

A Muslims relationship with *Ahlul Kitaab*

Some people say that our relationship with the people of the book should be that of peace and dialogue. But Allah says, "**Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued."**[21]

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[20] (al Araf 175-76)
[21] (at Tauba 29)

Allah says, **"But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful."**[22]

This type of '*Ibadah* which the *Kuffar* are trying to fight call it terrorism and branding its followers as terrorists and extremists and militias. The hypocrites help them by the following:
1. They say *Jihad* is defensive and not offensive
2. *Jihad* is only allowed to free a Muslim land
3. *Jihad* can only be performed by the permission and instruction of the *Imam*
4. *Jihad* is not appropriate in our present day of global peace

Unfortunately our Scholars are spreading some of this misinformation about *Jihad*. We understand *Jihad* from the Sahaba, who were the product of Rasoolullah (sallallahu 'alayhe wassallam) instead of reinterpreting it according to the Western discourse. Our heritage teaches us what *Jihad* means; we don't need to consult any non-Muslim or Muslim puppet on this issue.

The Primary texts on *Jihad* until Day of Judgment

Jihad will not end until the Day of Judgment; Allah and His Messenger have told us that. What is the proof for this?
1. Allah says, **"O you who believe! If any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him; humble before the believers, stern against the rejecters, fighting in the way of Allah, and never fear the blame of the blamers. That is the grace of Allah, which He will bestow on whom He wills. And Allah encompasses all, and He knows all things."**[23]

One thing mentioned in this ayah is a *Sunnah Rabbaniyya*; that is, a Sunnah of Allah that is a constant. Here, the constant is in regards to replacement. Allah will replace those who give up their responsibilities no matter who they are. Keep in mind that this ayah was addressed to the Sahaba; this goes to show that Allah doesn't have a special relationship with anyone. The Jews thought they were the "chosen ones" and then were cursed by Allah for not committing to their responsibilities.

Many Islamic *Jama'at* say that there *Jama'ah* lasted for 20 – 30 years therefore they

[22] (at Tauba 5)
[23] (al Ma'idah 54)

are on the straight path. That is not the case at all. The moment you give up your responsibility, Allah will replace you. The last deed that you do is the most important; if you die on that deed, whether good or bad, it will be vital to your status on the Day of Judgment. Dying in sin is a blameworthy deed in Islam.

One question that many people have is that there are many Islamic groups to join; which one should we join? If we look in the right place, we will not be confused and will find the answer. Rasoolullah (sallallahu 'alayhe wassallam) has told us about *at-Taaifah al Mansoora* (the victorious group). He didn't just tell us that they are victorious but he also told us what the qualities of this victorious group are. Anyone who hears these qualities will not have to ask this question again. Let's start by the qualities mentioned in the Qur'an. In this ayah (5:54), Allah will replace you by those who:
a. **'Allah loves them'**

b. **'They love Allah'** – in regards to these first two qualities, we can never really know since this is invisible to us. However, if they are fulfilling the requirements and responsibilities, they are those whom Allah loves and they love Him.

c. **'They are humble towards the believers'** – this means they love their believers; they care about them. They are concerned about what happens to the Muslims. They follow the news about what's happening to the believers around the world. The Muslim living anywhere in the world is their brother and sister. If that Muslim brother in the East is killed, he feels it's his responsibility to defend him. These brothers, when they hear about the bad that is happening to their brothers and sisters, they will answer the call and actually go. They are willing to lay down their lives to defend their believers. They are willing to spend their money to defend the believers. On the other hand we find that there are many Muslims who are critical of other Muslims. They are willing to give *fatawa* to the government to detain Muslims. You will find that they are willing to stand with the *kuffar* and spy on Muslims and fight them.

d. **'They are stern towards the disbelievers'** – they are harsh around the *kuffar*. They are the ones who are willing to stand up against the oppression of the *kuffar*. They are the ones who are willing to terrorize the *kuffar* as Allah says, **"Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies"**[24]. On the opposite side of the spectrum, you will find Muslims who are critical of other Muslims but are very humble and kind towards the *kuffar*. They justify this by saying it's done for the purpose of *da'wah*; they want them to become Muslim. In reality, that's not the case. They are not telling them of what Islam truly is. They

[24] (al Anfal 60)

are giving them a false impression of what Islam is.

e. **'They fight in the path of Allah'** – it's not that hard to find those who are fighting in the path of Allah.

f. **'They don't fear the blame of the blamers'** – the *munafiqeen* are going to blame them. And obviously, the *kuffar* are going to speak about them negatively in the paper, television and radio. But do these brothers care about what is said about them? They could careless what the most famous news stations and newspapers say about them. As long as what they are doing pleases Allah, nothing bothers them.

Sa'ad bin Mua'dh was the ally of Banu Qurayda in his years of *jahilliya*. When he became Muslim, he cut that relationship since Islam demands loyalty to Allah, His Messenger, and the *mo'mineen*. Later, when Banu Qurayda surrendered they agreed to accept the ruling of Sa'ad bin Mua'dh since he was their former ally in *jahilliya*. The tribe of Al Aws was telling Sa'ad to be kind in his judgment towards them. Sa'ad said, "It's about time for Sa'ad to not fear the blame of the blamers in the sake of Allah." As soon as they heard that, they knew that their former allies are dead. Sa'ad asked the Jews if they agree to his judgment; they said yes. Likewise he asked the Muslims if they accept his ruling and they replied in the affirmative. Sa'ad said, "My ruling is that all of the men should be executed, and their women, children and property be appropriated by the Muslims." The Prophet said, "Your ruling is the same ruling of Allah from on top of seven heavens." That day, 900 Jews were killed. Why did this happen? They committed treason.

Now let's look at the qualities of *at-Taaifah al Mansoora* from the ahadith:
a. They fight in the path of Allah

b. They work collectively in a *jama'ah*

c. Whoever disagrees with them or whoever betrays them – no matter what anybody says - be it Muslim or non-Muslim, nothing harms them. In fact, they seem to multiply. Rumsfeld had an internal diary where he said that the USA captured and killed many terrorists, but they seem to multiply. Well that's because he is fighting *at-Taaifah al Mansoora* which Allah promised to protect no matter how many he arrests; the *Jihad* will carry on.

Going back to why the author mentions this ayah (al Ma'idah 54), he mentions that the ayah says "*youjaahidoon*" meaning "they are fighting" is present tense. In other words, every time you recite this ayah there is going to be somebody fighting *Jihad fe Sabeelillah*; this is an indication that *Jihad* will continue until the

Day of Judgment.

Allah says, **"And fight them on until there is no more fitna, and there prevail justice and faith in Allah. But if they cease, Let there be no hostility except to those who practice oppression."**[25]

Fitna in this ayah means *kufr*. So the ayah is saying fight them until there is no more disbelief. And we know from the ahadith of the Prophet that disbelief will carry on until the Day of Judgment. Therefore *Jihad* will also carry on until the Day of Judgment since we are told to wipe out *kufr* from the world.

On a side note, *Jihad* will end when '*Isa* rules the world. Why's that? Because '*Isa* will fight *kufr* and there will be no more disbelief whatsoever. And after '*Isa's* death, there will be no more *Jihad* because Allah will take away the souls of the believers and leave all the *kuffar* left on earth to go through the Last Hour. In addition, there is no *Jihad* against *Ya'juj* and *Ma'juj* because there is no capability of fighting them; they will be destroyed by a miracle.

[25] (al Baqarah 193)

"Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude." *(ali' Imraan 144)*

Chapter II

Second Constant: *Jihad* does not depend on an individual or individuals

II. Second Constant: *Jihad* does not depend on an individual or individuals

Jihad will carry on regardless of the leader or a particular person. Some people say that the religion of Allah does not depend on certain individuals, and if the slaves of Allah die in the cause of Allah, Allah will continue to bring other believers in order to further continue the cause of Islam. This is correct, however, we see that for most of the people who say this treat this as lip service. In other words, they firmly believe *Jihad Fe Sabeelillah* depends on certain individuals or groups through their actions. We will prove that *Jihad* does not depend on a particular leadership nor does it depend on particular individuals:

First proof

1. If we believe that *Jihad* depends on individuals, then this leads to the weakening of the '*Aqeeda* on *Jihad* because it's an incorrect '*Aqeeda*. And it will alter the idea that *Jihad* will continue until the Day of Judgment since we are associating *Jihad* with certain individuals and imply in our speech that if so and so dies, *Jihad* will stop. In addition, Ibn Qudaamah states that: "The absence of the *Imam* should not be a reason for the delay of *Jihad*."

Second proof

2. Allah has brought up the Sahaba to only depend on Him alone and to be attached to His religion. The Prophet (sallallahu 'alayhe wassallam) showed them that depending on a particular individual is the wrong way because if that particular individual dies then *Jihad* is over. In addition, Allah even revealed the ayah to not depend on Muhammad (sallallahu 'alayhe wassallam): **"Muhammad is no more than a messenger; many were the messenger that passed away before him. If he died or was slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah, but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude."**[26]

This ayah was revealed to teach the Sahaba that no '*Ibadah* is to be depended on a particular individual. Islam belongs to Allah and not anyone else; so have *tawakkul* on Allah and not Muhammad (sallallahu 'alayhe wassallam) or any other person.

We are not talking about the issue of *shirk* or associating certain individuals to Allah, but instead, we are referring to how people think *Jihad* is successful because Allah brought so and so to lead it or to be part of it. This is a false concept. Let's talk about the *Tafsir* of this ayah.

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[26] (ali' Imraan 144)

Imam Ibn Kathir says that this ayah was revealed in the battle of *Uhud* when a Qurayshi struck the Prophet (sallallahu 'alayhe wassallam) with a rock and thought he killed him. He went back to his people and told them just that. This rumor spread around and reached the Muslims that Muhammad (sallallahu 'alayhe wassallam) was killed. That led to the despair of some Muslims. That's when Allah revealed this ayah saying that Muhammad (sallallahu 'alayhe wassallam) is no more than a messenger and that other messengers have came before him. Now if he is killed, does that mean you will retreat and leave your religion? Are you dependent on him or on Allah? This ayah was criticizing some of the actions of the Sahaba. Some Muslims were affected by this news and some were not. One Sahabi from the *Ansar* said, "Even if he is killed, he has already conveyed his message. So fight for it and die as he died!" This Sahabi was strengthened by this rumor instead of broken by it. For those who turned their backs, they are only harming themselves.

When Muhammad (sallallahu 'alayhe wassallam) had already died, Abu Bakr went to the house of Rasoolullah, into the room of 'Aisha and he kissed Rasoolullah on the forehead and said, "You are pure when you are alive and dead. Allah will not make you die twice." Then he went to the masjid where 'Umar was talking to the people. 'Umar didn't want to hear that the Prophet (sallallahu 'alayhe wassallam) is dead. He went around telling people, "Whoever says that Muhammad is dead, I will chop off his head. Muhammad went to meet Allah just as when Musa went to meet Allah; so he will be back." Abu Bakr stopped 'Umar from speaking and said, "Oh people! Whoever used to worship Muhammad then let him know that Muhammad is dead. And whoever used to worship Allah, let him know that Allah is alive and will never die!" Then he recited this ayah. Everyone already knew this ayah, but when they heard it from Abu Bakr it was as if they heard it for the first time since they were in an emotional state and forgot everything. Then everyone started reciting this ayah repeatedly after they heard Abu Bakr recite it. Everyone will die at an appointed time; that was the lesson.

Allah says, **"No soul can die except by Allah's leave, the term being fixed as by writing."**[27]

Allah says, **"Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to Allah."**[28]

For these two ayaat, the author says that they will make the cowards become

[27] (ali' Imraan: 145)
[28] (Fatir 11)

courageous and lay down their lives and fight for Allah's cause. Because courage does not decrease your life and cowardice does not increase it. No matter how courageous you are, that is not going to decrease your life. And no matter how much fear you have, that is not going to increase your life. If a *mo'min* reaches the level of *yaqeen* where he realizes that his death is at an appointed time and nothing can stop it, he will be very courageous; he will fear nothing. He will see all the enemies of Allah as just mere creatures that are controlled by Allah. So why fear them?

Khalid bin al Waleed would be so courageous that he would throw himself into the army ranks and had said about himself, "I would throw myself in the ranks of the enemies until I would be certain that I would not come out alive. And here I am dying on my bed. So may the eyes of the cowards never see sleep!" He made *du'a* against the cowards implying how can you be a coward when courage did not kill him.

The author mentions a story during the *futuhaat* (expansion) of the Persian Empire in Iraq, about a Muslim by the name of Hajjar bin 'Uday. Between the Muslims and the Persian army was a river. So Hajjar told the Muslims, "Why don't you cross the river and meet the enemy?" He was sitting on his horse and had it run over the water and the rest of the Muslims followed him. The Persian army was extremely scared when looking at this scene of Muslims on their horses running across the water. They screamed out, *"Daiwaan! Daiwaan!"* This means "*Jinn*! *Jinn!"* They ran away. That was the end of the battle. Hajjar justified that action by saying, "No soul will die except by Allah's leave." If Allah wants us to die, then we'll die; we can never be safe from death. Allah will protect us if we are not to die.

The author of Zaad bin Maseer says in his *Tafseer* that Ibn 'Abbas said, "Shaytan screamed out on the Day of *Uhud* that Muhammad is killed. So some of the Muslims said that if Muhammad is killed, let's surrender. These are our tribes and relatives. And if Muhammad was alive, we wouldn't have lost." They were trying to find an excuse to not fight. Abdul Haaq said, "Some of the *Munafiqeen* said, 'Muhammad has been killed so let's go back to our former religion'." Allah tests the people and the outcome of the tests are different. The result is based on how we respond to the test. Our life is full of tests. If we keep passing these tests, we become purer and purer and purer.

Ash Shaukaani mentions how Shaytan screamed on the Day of *Uhud* and some of the Muslims said, "If Muhammad is a Messenger, he wouldn't be killed." So Allah revealed this ayah. Some of the *Ambiya* of Allah can be killed by Allah's leave.

Some Muslims said, "Let's go to 'Abdullah ibn Ubayy and ask him to negotiate our surrender to the Quraysh." They went to him because they know he was on good relationships with the *kuffar*.

Anas bin Nadr from the *Ansar* said, "Even if Muhammad is killed, Allah is not killed, so let's fight for the religion of Allah!" He saw some Muslims sitting down on the battlefield and inquired them as to what they are doing. They said, "Muhammad is killed. What should we do?" He told them, "If Muhammad is killed, then you should stand up and fight and be killed the way he was!" Some Muslims did that and were killed.

The right and wrong understanding

The ones who adopted the wrong concept can be broken up into two categories:
a. Those who failed because of the rumor of Muhammad's (sallallahu 'alayhe wassallam) death; they became weak and couldn't avoid the shock. They wanted peace and tried to avoid death.
b. The ones who adopted the worse position were the ones who went back to *kufr*.

Jihad is not dependent on Rasoolullah (sallallahu 'alayhe wassallam). The position of these two groups who adopted the false concept is the position of many Muslims today. We find many Muslims say that if the Taliban were on the right path, they wouldn't have lost. Some said Islam is wrong because Muhammad (sallallahu 'alayhe wassallam) died on the battlefield. We see the same thing happening today with Muslims saying that the Taliban are wrong because they lost in the battlefield. This is wrong to say. Some say that the Arab *Mujahideen* should go back to their lands and seek peace with their governments and join their hands. This is similar to the Muslims who went to 'Abdullah bin Ubayy asking for their surrender to Quraysh. History repeats itself and every misguidance you find today, you'll find people following the same misguidance of someone before him.

The people who follow the correct concept are like Anas bin Nadr who tell people, "Why are you sitting?" They said because Muhammad is killed. He said, "What are you going to live for? Stand up and fight like him!" They are also like Abu Bakr who said, "If you worshipped Muhammad, then know that Muhammad is dead. But if you worshipped Allah, then know that Allah is alive and will never die!" They are also like 'Ali ibn abi Taalib who said, "If Muhammad is killed, I will fight for his religion." These people follow the correct concept which is that *Jihad* is not dependent on any individual, even if that individual is Muhammad (sallallahu 'alayhe wassallam).

Allah says, "**So do not become weak against your enemy, nor become sad; and you will be superior in victory if you are indeed true believers!"**[29]

This ayah was revealed after *Uhud* telling the Sahaba that you should never allow the circumstances of an event make you weak since you are the superior. The end belongs to the *Muttaqeen*. So you should never become weak.

Allah says, **"What is the matter with you that when a single disaster smites you, although you smote (your enemies) with one twice as great, you say "Where is this coming from?" Say (to them): "It is from yourselves (because of your evil deeds); and Allah has power over all things."**[30]

So the believers should say this if they loose so that they may increase their *Iman* and *Yaqeen* in Allah and become the true *Auliya* of Allah. They should also recite the ayah, "**So do not become weak against your enemy, nor become sad; and you will be superior in victory if you are indeed true believers!"**[31]

Victory and Loss comes purely from Allah

The victory belongs to Allah and not us. We didn't earn it or made it this far; this is all a gift from Allah as Allah says,

"It is not you who slew them; it was Allah: when you threw (a handful of dust), it was not your act, but Allah's in order that He might test the Believers by a gracious trial from Himself. And Allah is He who hears and knows (all things)."[32]

"There is no victory except from Allah. The Exalted, the Wise."[33]

Victory is never attributed in the Qur'an to the believers; it is always known as a blessing from Allah. And if the believers win, they should say:

"Call to mind when your were few and reckoned weak, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance that you might be grateful."[34]

This is to increase our faith in Allah's help and love. So whether we loose or win,

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[29] (ali' Imraan 139)
[30] (ali' Imraan 165)
[31] (ali' Imraan 139)
[32] (al Anfal 17)
[33] (ali' Imraan 126)
[34] (al Anfal 26)

it's good for us because our *Iman* and *Yaqeen* increase. The way that pleases Allah is that our actions should be dependent upon what Allah has ordered us to do.

Never judge according to the outcome

We should do something not because it will make us win or because of the outcome, but we should do it because Allah tells us to do it. Then we should leave the results to Allah. We are soldiers of Allah; we should forget about the outcomes and do it because Allah orders us to do it. We leave everything in the hands of Allah. We don't know the *ghaib*. In addition, we do not judge our actions based on the outcome to figure out whether or not we were right or wrong. Instead we judge our actions based on whether they conform to Allah's command or not. For example, a Muslim who converts a non-Muslim to Islam; it shouldn't be said about him, "That person is such a good *da'ee* because he brought someone into Islam." We don't judge him as a successful *da'ee* because of the number of people he brought into Islam. We judge him on if he's giving *da'wah* according to the way of Rasoolullah (sallallahu 'alayhe wassallam) or not. If his *da'wah* is based on Rasoolullah's way, he has succeeded even if no one accepts his *da'wah*. In addition, he is doing it wrong if it is not according to Rasoolullah's (sallallahu 'alayhe wassallam) way even if loads of people are becoming Muslim. Look at Nuh ('alayhis salaam); was he successful or a failure? According to these standards, he's a failure; and it is un-Islamic to say that. On the Day of Judgment, we know that some of the *Ambiya* will come with very few followers and some will come with no followers whatsoever. Can we say they failed? They are the *nabi* and lived for *da'wah*. He did what Allah told him to do and therefore he is correct. Therefore, we don't judge on the outcome nor should we attempt to change the style of the Prophet (sallallahu 'alayhe wassallam) because "We live in new times".

This is a significant flaw in the *Ummah* today; we judge everything according to the outcome. That is how Islamic Movements even function! It may have to do with Western influence. We are treating our Islam like a business; they judge their success based on the outcome. If they aren't making much money at the end of the day, then something's wrong and they have to look into it. We cannot treat our '*Ibadah* like this; we do things because Allah told us to do it whether it leads to a good outcome or a bad outcome; that is up to Allah. We cannot control the results.

And if someone judges according to the outcome, then they should say that *Uhud* was an utter failure and Rasoolullah (sallallahu 'alayhe wassallam) should not have fought; he was mistaken. Nobody dares to say this. We say Rasoolullah (sallallahu 'alayhe wassallam) is right because he was doing what he was told to do: *Jihad fe Sabeelillah*. The people of *nifaq* look at *Jihad* as the following: "If *Jihad*

brings power, position, wealth and booty, then we'll join the *Mujahideen*. But if *Jihad* is going to cost us our life, wealth, power, and position, then no, we should not join; it's not *hikmah*."

Another way to show that *Jihad* is the way and the outcome is not something we should worry much about is that before the Prophet (sallallahu 'alayhe wassallam) passed away, he sent out an army of 3000 to fight the Roman Empire. But when Rasoolullah (sallallahu 'alayhe wassallam) died, the army wasn't at the Roman Empire yet; they were camping in where the army would assemble. That's where the army base was. When Rasoolullah (sallallahu 'alayhe wassallam) died, all of the Arabs around the State became *murtadeen*; they were apostates. So the Sahaba said the army of 3000 should stay here since we have other priorities. They said "It's not an appropriate time for us to seek a fight with the Roman Empire when we have an immediate danger in the outskirts of Medina!" This was also the opinion of Usama bin Zayd himself, the head of the army. Usama sent a verbal message to Abu Bakr through 'Umar saying that the majority of the Muslims are with him and they all agree that they should not leave the *Khalifa* of Rasoolullah (sallallahu 'alayhe wassallam) alone in Medina as well as the wives of Rasoolullah (sallallahu 'alayhe wassallam) without protection. Also, they didn't want to leave Medina alone without any fighters. What did Abu Bakr say? He said, "Even if dogs dragged the feet of the wives of Rasoolullah, I am going to send this army. And even if no one is left in Medina but me, I will still send out this army because Rasoolullah said so." Abu Bakr is implying here that he doesn't care about the outcome. If everyone is killed and he's the only person left, he's still going to send out this army. And if it gets so bad that dogs start to drag the wives of Rasoolullah, he is still going to send out this army. Abu Bakr is saying he is going to do what Rasoolullah (sallallahu 'alayhe wassallam) said even if the outcome is not good. This completely defies the logic of people who say let's weigh the benefit and harm of everything till everything in *Shari'ah* becomes a vegetable soup; everything is lost. You won't have any more constants in *Shari'ah* left because they subjugate everything to the rule of benefit and harm. *SubhanAllah*, the whole issue of fighting *fe sabeelillah* brings harm; you are putting your life and wealth in danger! This is a *nafsada* and not a *maslaha* since you are putting yourself and your wealth in danger.

Also, we cannot make *ijtihaad* on this issue of *Jihad*. Can you make *ijtihaad* on *Salat* on whether or not to do it? You cannot because it is a constant. The order for *salat* is fixed. The issue of Abu Bakr was an *ijtihaad*. If it wasn't, then the Sahaba wouldn't have spoken against it. We need to do what Allah ordered us to do regardless of the outcome. Many people bring tons of arguments against doing *Jihad Fe Sabeelillah* today because the outcome will not be good. Our reply should be, "We are not responsible for the outcome. *Jihad* is *fard al 'ayn*, so we need to do it even if dogs are going to snatch away our families."

As the Muslim army was on their way to the Roman Empire, they crossed over an Arab territory that was planning on attacking the Muslims. They saw that they were heading towards the Roman Empire and said to themselves, "If these men have enough strength to fight the Romans, they must have more strength back home in Medina to protect it!" So they changed their decision and did not attack the Muslim army. *SubhanAllah.* Allah put fear into the hearts of the *kuffar*, even when the Muslims were at their low; if the Muslims are sincere, Allah will help. What was the response of the Romans when they heard about the Muslims coming? Heracle received the news of the death of the Prophet (sallallahu 'alayhe wassallam) and the army that was sent out on the same day. He said, "If these people's leader died and on the same day his army is sent out to fight, there must be something going on." So they refused to fight the Muslims. This is what it means by leaving the end results or the outcome in the hands of Allah. This is the kind of example we need to follow. The army of Usama enters the Roman Empire and not one Roman soldier faces them. He takes booty and heads back towards Medina. This is the meaning of the ayah, **"And for those who fear Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could imagine."**[35] As long as you have *taqwa*, Allah is with you. The more you increase your *taqwa*, the more He will find a way out for you.

Judging according to outcome brings *kufr* and despair

For those who base their judgment based on the outcome, this will eventually lead to either *kufr* or despair. It is very dangerous. Never judge the means based on the end. Unfortunately, many Muslims do this today. Many Muslims also have a very hypocritical opinion towards victory and loss. If they see victory, they will praise it and show others that they were a part of it. If they see loss, they will criticize the Muslims and show everyone that they had nothing to do with it. We see in our contemporary history that when the Soviet Union invaded Afghanistan, many Muslims were preparing for it, giving *khutab* about it, and praising it. But when the USA invaded Afghanistan, these same people took the exact opposite position. They criticize the *Mujahideen*, put them down, accuse them to be terrorists, and said they have no *hikma*. What's the difference? The only reason why this is happening is because these Muslims are scared of the USA since they claim that they can afflict harm on anyone. They fear America because of its slogans and actions. Bush said that the long arm of Justice will get you wherever you are in the world; so instead of fearing Allah's wrath, they fear America's wrath. The only reason why many scholars are against the *Jihad* in Afghanistan today is because America is involved in it. This is a sign of *nifaq*. Afghanistan was invaded by *kuffar* before and it's being invaded by *kuffar* now.

[35] (at Talaq 2-3)

There is no difference.

The greatest benefit of defeat of the *Mujahideen* is that their ranks will be purified and those who were really cheering for the *kuffar* will be exposed. People will then know who are the *mo'mineen* and who are the *munafiqeen*. Allah says about them, **"There are certainly among you men who would linger behind; if a misfortune befalls you, they say: "Allah did favor us in that we were not present among them."**[36] The people who thought about going out to fight and then saw the outcome said, "*Alhamdullilah* that I didn't go! Otherwise, I would probably be on some island and be locked away." Allah says, **"Those who wait for (some misfortune to befall) you then if you have a victory from Allah they say: 'Were we not with you?' And if there is a chance for the unbelievers, they say: 'Did we not acquire the mastery over you and defend you from the believers?' So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the unbelievers a way against the believers."**[37]

People will jump the bandwagon with the *Mujahideen*, but when they loose they say that they have nothing to do with them. The ritual for *Jihad* cannot be carried except by those who are befitting for it. And this ritual is for those who are fit to face trials and tribulations. *Jihad* sometimes has nothing to do with victory, becoming a hero, and obtaining booty. *Jihad* today has the implication of being either killed or arrested. However, that does not mean we can make the excuse to not go and do *Jihad*. All of our efforts and wealth should be put towards this direction.

If one does *Jihad* and thinks *Jihad* depends on a certain individual, in most cases, they will face defeat. If it's not going to be a material defeat on the battlefield, it's going to be a moral defeat in the hearts when you loose the leadership you thought would bring you victory. Therefore, it is wrong to depend on individuals or leaders. We have to free *Jihad* from being dependent on individuals. Yes we need a leadership for planning and other purposes, but loosing the leadership doesn't mean it should terminate the relationship between Muslims and *Jihad*. This is not a call to a chaotic state where there is no leadership. Rather, the *Ameer* exists as a leader, planner, organizer etc. but he doesn't exist for the survival of *Jihad*. When he dies, another *Ameer* will take his place. Allah might replace the leader with a better one. History is a witness to the lions who people thought didn't have those skills. This *Ummah* is like a rain shower; you don't know when the strongest part of it will come in the beginning or end. And when the leader is killed, the Muslims who understand all of this will only become stronger on this path because they worship the Lord of *Jihad* and not the leadership of *Jihad*. The possibility of the leader dying is like the

[36] (an Nisa 72)
[37] (an Nisa 141)

probability of a regular soldier dying. Our leaders are in fact searching for martyrdom so that they can meet with their wives in Paradise and come close to Allah like never before; they are eagerly waiting for that day!

Therefore, *Jihad* is a constant since we see that after the death of Rasoolullah (sallallahu 'alayhe wassallam), *Jihad* increased and did not decrease! The expansion of Islam came during the *Khulafa ar Rashidoon*. *Jihad* is so strong that the absence of a particular leader will not shake it.

"Protecting the capital takes precedence over protecting the profit". *– Shaykh al Islam Ibn Taymiyyah*

Chapter III

Third Constant: *Jihad* is not dependent on a particular land

III. Third Constant: *Jihad* is not dependent on a particular land

After we brought forth the evidence that *Jihad* is to continue until the Day of Judgment, we will now bring evidence that *Jihad* is not dependent on a particular piece of land.

People say that if you want to do *Jihad*, you have to go to a particular place. The problem with this is that if *Jihad* stops in those places, where will one be able to practice *Jihad*? So we have to establish an important principle: *Jihad* is global. It is not a local phenomenon. *Jihad* is not stopped by borders or barriers; they cannot stand in the way of *Jihad*. *Jihad* does not recognize the colonial borders that were made in the countries in the past that were drawn by a ruler on the map; *Jihad* doesn't recognize those superficial borders.

Jihad must be part of your life

If a Muslim wants to convey the message of Allah, he needs to practice *Jihad*. This was the understanding of the Sahaba. This understanding becomes manifest in the letter of Irba'ee bin 'Amir to Rustum, the leader of the Persians. Irba'ee was a Sahaba who was sent as a messenger to the Persian General. The General asked him as to why he came. Irba'ee summarized the objective of offensive *Jihad* by saying, "Allah has sent us so that we would deliver whom He wills from being slaves of the slaves of Allah to being slaves of Allah. And from the narrowness of this life to the broadness of this life and the afterlife. And from the oppression of religions to the justice of Islam. He sent us with this religion to invite people to Islam. And if you accept Islam, we will leave you in charge of this land. And whoever refuses our invitation, then we will fight them until we reach to the promise of Allah." Irba'ee bin 'Amir is implying that worshipping idols and other deities besides Allah is incorrect. He is saying we came here to save you. Although guidance is not in anyone's hands but Allah, he is implying 'we are sent to deliver you to Allah's rule'. The Qur'an is what guides people to the truth and tells them of what is to come. It is a book that purifies a person's soul. The Qur'an puts everything into perspective and tells you what the *dunya* really is. A true Muslim feels he is a follower of the Prophets. Rustom asked, "And what is the promise of Allah?" Irba'ee said, "Paradise for the ones who are killed, and victory for the ones who are alive." In offensive *Jihad*, you do *da'wah*; this is the purpose. You are expanding *Khilafah*. In defensive *Jihad* (*Jihad ad Daf'*), there is no *da'wah* since you are repelling the enemies from the land. People say, "Why are you treating the occupiers so brutally; shouldn't you give them *da'wah*?" No, he came to our land and so we will treat them brutally. You can only give *da'wah* to him in his land. If they come with an army, you meet him with equal strength. If there is defensive *Jihad* in a land, it is more pleasing in the sight of Allah to do *Jihad* than to do *Da'wah.* As Ibn Taymiyyah said, "Protecting the capital takes

precedence over protecting the profit". The capital is the Muslims, and the profit that you can make on that is *da'wah*. So protecting the capital is much more important than protecting the profit.

Any Muslim who believes in Islam and wants to propagate Islam must believe that *Jihad* is appropriate in every time and age. It is not that Muslims wants to create chaos all over the world, as if they are trigger happy. No, instead *Jihad* is appropriate in every age and time when the conditions and prerequisites exist. Every Muslim must have *Iman* that *Jihad* will continue until the Day of Judgment, so we can conclude that today there is *Jihad* somewhere. There are two types of conditions for *Jihad Fe Sabeelillah*:
1) *Shari'ah* conditions
2) Strategic conditions

Having this understanding will make you free in practicing the '*Ibadah* of *Jihad Fe Sabeelillah* because you don't attach it to a particular land. In other words, people will say that if you want to fight the Israelis who have occupied *Filistine*, then you can only fight them in *Filistine* and no where else in the world; this is an absolutely false and baseless concept. Who said that the war they start with the Muslims has to be limited to the piece of land that they occupied? If a particular people are classified as *Ahlul Harb* in the *Shari'ah*, then that applies to them on the whole earth. It is not restricted to a particular area. The Muslims left Mecca to Medina; nobody says that if they want to fight the Quraysh, they have to only fight in Mecca and no where else. Rasoolullah (sallallahu 'alayhe wassallam) established the base in Medina and fought from there.

Islam spread to a place where Rasoolullah (sallallahu 'alayhe wassallam) didn't like which is Medina. Rasoolullah (sallallahu 'alayhe wassallam) did not customize Islam based on his location. Instead he customized the location based on Islam. This is contrary to what many Muslims say in the West. They say that since we live in the West, we should have a Western Islam or American Islam. That is, Muslims should live like any other American and follow the culture, teachings, and desires and so on. If you feel you have to customize your Islam for a particular area, then you must make *hijrah* from it. If you can't live Islam in its entirety, then you must leave that area. Rasoolullah (sallallahu 'alayhe wassallam) never said I should stay in Mecca, be a good citizen, do some *da'wah*, stop preaching extremism, stop talking ill about their gods and society, in order to make the people love Islam. No, rather Rasoolullah (sallallahu 'alayhe wassallam) gave them Islam in its pure form and said that he has no control over it and cannot change it. Allah also says in Qur'an, **"O Muhammad, if you have not conveyed everything I sent down to you, then you have not conveyed My**

message."[38] One tribe agreed to Islam but put one condition: to make them kings after Rasoolullah's (sallallahu 'alayhe wassallam) death. Rasoolullah (sallallahu 'alayhe wassallam) said no since the earth belongs to Allah and the Prophet (sallallahu 'alayhe wassallam) cannot control who controls the earth in Allah's representation. Another tribe agreed to protect the Islamic State but they said they won't protect it from the Persians; but they can protect it from any other Arab tribe. Rasoolullah (sallallahu 'alayhe wassallam) said this *Deen* cannot be carried except by someone who can surround us from each side. Either you stand up for this *Deen* from every attack and every side; otherwise you have not taken up your responsibility. So Rasoolullah (sallallahu 'alayhe wassallam) turned down this offer. Later, he found the people of Medina to be very accepting of what Rasoolullah (sallallahu 'alayhe wassallam) discussed. They then asked him, "And what will we get in exchange Oh Rasoolullah?" He said, "Paradise". The *Ansar* were happy with that answer and said, "That is a profitable trade and we will not back out of it." Many Muslims in the West try to change the *Usool al Fiqh* in order to make a new *fiqh* so that Islam accepts Western standards. They even have to black out some of the '*Aqeeda* since it's too "extreme" for the West and some of the '*Ibadah* is eliminated. So basically they are changing Islam for the West; and obviously, this is the type of Islam that the West will promote and is happy with.

The Sahaba followed the footsteps of Rasoolullah (sallallahu 'alayhe wassallam) by spreading and establishing Islam from the East to the West; the reason why the Sahaba left Medina was not the same reason why they left Mecca (which was to flee). Rather, they left Medina because they had to do *Jihad fe Sabeelillah*. Imam Malik narrates in his *Muwatta* that Abu Darda sent a letter to his dear friend Salman al Farisi saying "Come to the Holy Land". Salman al Farisi responded with, "The Holy Land doesn't make anyone Holy; it is your deeds that make you Holy."[39] They didn't attach *Jihad* to only Mecca or Medina, but to anywhere in the world where the conditions are fulfilled.

Imam Shafi'i states, "The minimum participation in *Jihad* is once a year, and more is always better. It is not allowed to have a year pass you by without any fighting except out of necessity like the weakness of Muslims and the great numbers of the enemy, or fear of extermination if you attack them first, or lack of provisions, or similar excuses. Otherwise, if there is no necessity it is not allowed to delay attacking the non-believers for more than a year."

The imam of al Haramain says: "I adopt the opinion of the scholars of *usool*. They stated that *Jihad* is a mandatory call and must be established according to the

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[38] (al Mai'dah 67)
[39] (Malik's *Muwatta*: Book 37, Number 37.8.7)

ability until none remains in the world but a Muslim or one who has submitted to Muslims. Thus, *Jihad* is not limited to once a year. It should be done more frequently if possible. What the scholars of *fiqh* stated is because usually the time spent in preparations for combat limit the ability to wage war to once a year."

The author of al Mugni from the Hanbali school states: "The minimum *Jihad* is once a year, so it is mandatory every year. If there is a need to fight more than once a year, it becomes mandatory on the Muslims to fulfill that need."

Al Qurtubi states in his *tafseer*: "It is mandatory on the Imam to send an army of Muslims to the land of the enemy once every year and the Imam should participate himself in such expeditions. If not, then he should send someone capable whom he trusts, to call them to Islam, keep away their harm, to give victory to the religion of Allah, until they enter Islam or pay *jizyah*".

Notice that al Qurtubi states that one of the objectives of sending the armies is to keep the harm of the enemy away. This is an indication that Muslims will never taste peace in their lives if they do not attack the enemies of Allah and on their turf. The consequences of not fulfilling that duty is the price we are paying today. If you don't keep *shaytaan* in check he will not leave you alone.

"Shun Those Scholars at the Doorsteps of the Kings…" *–Imam al Ghazali*

Chapter IV

Fourth Constant: *Jihad* is not dependent on a particular battle

IV. Fourth Constant: *Jihad* is not dependent on a particular battle

Another problem that people have is that they say if they win a particular battle, then they were right in doing *Jihad*, and if they loose in fighting in a battle, they say that they were wrong in doing *Jihad* in the first place. This is a serious problem, that's why the author had reiterated this point quite a few times. People based their perception of *Jihad* on the results. People say that if a particular *Mujahideen* win a battle, then they are on the right path and if they loose, they are on the false path. This is a false perception.

Rasoolullah (sallallahu 'alayhe wassallam) will see *Ambiya* on the Day of Judgment that will not have any followers. Does it mean that those *Ambiya* failed? No, they did their job. He fulfilled his responsibility of *da'wah*, but nobody responded. If they didn't get anyone, it has nothing to do with failure since *hidaya* is in the hands of Allah and not the *Ambiya* or anyone else. Can we say Rasoolullah (sallallahu 'alayhe wassallam) failed in his *da'wah* to his own Uncle Abu Talib? Not at all. He did his responsibility and more. The heart of his Uncle is in the hands of Allah and not Rasoolullah (sallallahu 'alayhe wassallam).

There were some points in our history where the Muslims were defeated in a battle and they would say that they could never stand up on their own feet again. The worst of these battles was with the war with the at-Tatar in the year 666 *hijri*. When the Tatar entered *Al-Shaam* in 'Iraq and stayed for 40 days, they killed over 1 million people during those 40 days; that's an average of 25,000 per day. They then carried on into *Al-Shaam* and defeated the Muslims in every single battle. So the Muslims during that time fell into a state of despair; they felt that the Tatar was an undefeatable people and it was impossible to win. They only had a few more areas left until they conquered the entire Muslim Empire. But what happened? Allah purified the Muslims through those trials and they became sincere in their *du'a* and in their *Jihad*; they then defeated the Tartar in the battle of '*Ain Jaloot*. It was a critical defeat and a turning point. When the Muslims won, they didn't win because of strength since they already lost most of their strength to the Tartar. So if you are going to argue in a logical fashion that the Muslims should have won in the beginning since their army was complete, and their resources were abundant, you will see that in the end when they won, their army was few and their resources was limited. You cannot explain victory or defeat from a logical perspective; Muslims don't win based on their numbers or resources. They win based on Allah's will. Victory is a gift from Allah.

Preparing ourselves

We have to do our best in terms of preparation and then fight. If we loose, then we have done all what we were capable of and have fulfilled our duty by

fighting *Jihad fe Sabeelillah* as we ought to. In this case, we leave the results to Allah. However, preparation is essential, especially today since methods of combat have developed and became very complicated. Any Muslim who is serious in his will for *Jihad fe Sabeelillah*, needs to give time for preparation. If the Muslim is defeated because he didn't prepare (or didn't prepare well), then he is accountable for that. Further, if a Muslim is not preparing at all for *Jihad Fe Sabeelillah*, he is committing a sin by doing that because when *Jihad* is *fard al 'ayn*, preparation is also *fard al 'ayn*; and if *Jihad* is *fard kiffayah*, then preparation is *fard kiffayah*. Therefore, preparation takes the same ruling as *Jihad*. Understand, we don't want brothers to talk about *Jihad fe Sabeelillah* because *Jihad fe Sabeelillah* is not talk; it is pure action.

If we say that *Jihad* is dependent on a battle, then that will lead to despair and the discontinuity of *Jihad fe Sabeelillah*. We are not fighting based on our number or preparation; it is possible that we have more than our enemy in every aspect and still loose. Why? Because we have not fulfilled the conditions of victory. So Allah wants to purify us and our ranks, and then after that, we will win.

Victory is not what we are accountable for; we are accountable for whether or not we are doing what Allah commands us to do. We fight *Jihad* because it is *fard* on us; we are not fighting to win or loose. We have to do our part in terms of preparation and fulfilling the '*Ibaad* of *Jihad fe Sabeelillah* and then we make *du'a* to Allah. Just like when Rasoolullah (sallallahu 'alayhe wassallam) did everything he could that was humanly possible before the battle of *Badr* such as financing the army, encouraging the Muslims to fight, straightening the ranks, choosing the right location and so on. After that was all done, what did he do? He went to a corner and made a long and sincere *du'a* to Allah to grant the Muslims victory.

Ali was asked: ***"How do you defeat your enemies?"*** *He said:* ***"When I would meet my enemy I would believe with firm conviction that I would defeat him while he believes that I would defeat him so both myself and his self support me against him".***

Chapter V

Fifth Constant: Victory is not limited to military victory

V. Fifth Constant: Victory is not limited to military victory

We shouldn't limit victory to the customary and linguistic application of victory. Islam gave a new definition for this word; Islam modifies many of the older words. For example, in pre-Islamic Arabia, the word *Salah* meant supplication. But Islam came and gave it a new meaning and that's the way we understand *Salah* today: prayer. The word *Siyaam* meant avoiding something, whereas Islam changed the definition to abstaining from food and drink from dawn to dusk. So when we talk about victory, Allah has given victory a new meaning.

A lot of Muslims feel that in order for the Muslims to win, they need a physical win in the battlefield. However, if we closely study the Qur'an we see that Allah does not guarantee victory. A person who fights *Jihad fe Sabeelillah* doesn't have to win every single battle. Allah says, **"If a wound and killing has touched you, be sure a similar wound and killing has touched the others. And so are the days, good and not so good, that we give to men and men by turns."**[40] This ayah was revealed after *Uhud*; they were amazed that they lost. Why? Because their performance and victory at *Badr* led them to think that they will win all battles. So Allah explains to them that this is His will. One day you win and one day you loose. This ayah was revealed to show us that this law of Allah will continue on.

If we broaden our perspective, we will come to realize that whoever rides the peak of Islam (*Jihad*) can never loose and will always win but not always win in physical victory.

There are 11 meanings of victory in Islam:

First meaning of victory: victory against the 8 obstacles

1. The greatest type of victory is victory against himself, his shaytan, and against the attachment to this world. The mujahid achieves victory in where most of the *Ummah* fails. To sacrifice and go out *fe sabeelillah.* Allah says, **"Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and Jihad in His Cause, then wait till Allah brings about His command: and Allah does not guide the transgressing people."**[41] This mentions eight barriers between the Muslim and *Jihad*. If there are other obstacles, they are related to these. Let's look at each of these obstacles:

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[40] (ali' Imraan 140)
[41] (at Tauba 24)

a. **'Your fathers'** – In today's time, the *Ummah* is very weak in understanding its responsibilities towards Islam. They say they love Allah and His Rasool (sallallahu 'alayhe wassallam), but they don't really know what Allah expects of them and what is commanded of them. *Jihad fe Sabeelillah* today is a *fareeda*. However, rarely do you find parents encouraging their children to do *Jihad*. So the father is an obstacle within the *Ummah* as a majority; the father is not going to allow the son to fight *fe sabeelillah*. Khattab said, "If we did not disobey our fathers, none of us would have fought *Jihad fe Sabeelillah*." Disobeying your parents in this regards is a virtue since you are obeying Allah; everything else that is in-line with the *Shari'ah* has to be obeyed. The moment they clash, you choose Allah. Therefore, this shows that the one who disobeys his parents in order to obey Allah implies that his relationship with his parents is for the sake of Allah. This is a way to please Allah.

b. **'Your sons'** – One's children is very dear to the parents. The Prophet (sallallahu 'alayhe wassallam) said children cause you to be stingy and a coward. These are two diseases happen to people except by the will of Allah. Why do parents become stingy? Because since they have children, they then have to buy clothing, food, toys, etc. so the hand becomes very tight when it comes to giving money away. It also causes a person to think twice. A person will ask another, "Why don't you go out and fight *Jihad fe sabeelillah*?" They reply, "My *Jihad* is taking care of my family." He is fooling himself to think that he's a *Mujahid fe Sabeelillah*. His family is an obstacle to doing *Jihad fe Sabeelillah*. It is unfortunate that this disease has also reached to those who understand *Jihad fe Sabeelillah* and who were at one moment *Mujahideen* but they got married, had kids, and somehow, this became an excuse for them to sit behind. It's a *fitna* that holds them down. Therefore, there is a possibility of more reward of doing *Jihad fe Sabeelillah* when one has a family back home. Look at the Sahaba; they faced the most *fitna*. They married more than one wife. They had more than one or two children. And they were very limited in their resources of providing for the family's needs; and yet, they took the big step of fighting *fe Sabeelillah*. When Rasoolullah (sallallahu 'alayhe wassallam) made *hijrah* from Mecca to Medina, there were some Muslims who stayed behind because their hearts gave into their families so that they may take care of them, even though it was *fard al 'ayn* to do *hijrah*. Weeks passed by, months, years and eventually the Muslims conquered Mecca. These Muslims who stayed behind missed out on the greatest of opportunities: The battles, to be in the company of Rasoolullah (sallallahu 'alayhe wassallam), to attend the *halaqaat* of Rasoolullah (sallallahu 'alayhe wassallam), to attend the *khutbat* of Rasoolullah (sallallahu 'alayhe wassallam) in Masjid an Nabawi, attending the *tarbiyyah* of Rasoolullah (sallallahu 'alayhe wassallam), living in the Islamic Community of Medina, and so on. They lost all of this because of one deed they did not do: *hijrah*. Ibn al Qayyim said, "Good deeds multiply and sins multiply." This was one sin that multiplied; they lost out

on so much. An example of a good deed multiplying is that one decides to go and pray in *jama'ah* at the masjid; so every step he takes towards the masjid he gets *ajr*. Every time he shakes hands with his brothers, he gets *ajr* and his sins fall off. He gets *ajr* in praying *Tahiyat al Masjid*. He gets *ajr* for praying Sunnah. He gets *ajr* for praying in *jama'ah*. Then he leaves and gets *ajr* for every step he takes home. An example of a bad deed multiplying is that one drinks alcohol and becomes drunk. Then he commits *zina*; then he rapes that individual. Then he goes out and murders someone. Then he gets into a car accident and kills someone because he was drunk.

Now these Muslims that stayed behind in Mecca saw these Muslims who conquered it as greater in status. They were much more purified. They had much more knowledge. They memorized much more Qur'an whereas the ones who stayed back only knew a few ayaat. They attended the battles of *Badr*, *Uhud*, *Khandaq* etc. So these Muslims were very upset about their families, which was the cause of them not going and staying behind. Allah then revealed the ayah, **"O you who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them!"**[42] What may look like the closest of people to you on the face of the planet may actually be the greatest of enemies to you. They want you to stay back when you have to do *Jihad*. So these Muslims went back home, picked up sticks, and started to strike their wives and children saying, "Look at what you have done to me! I have missed out on all of this *ajr* because of you!" Then Allah revealed the rest of the ayah, **"But if you forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful."**[43] Now it's not going to do you any good beating up your wives and children; it's not going to change anything. It's too late. All you can do is to forgive them and get to work. Therefore, we need to be extremely careful of our families as they can be an obstacle that stands in the way of fulfilling our obligations towards Allah, especially *Jihad fe Sabeelillah*.

c. **'Your brothers'** – It is possible that they can be an obstacle for you: they won't support you; they won't help you out. They won't take care of your belongings that you leave behind.

d. **'Your kindred'** – Today we call it nation, homeland, country and nationalism; all of these are obstacles. People would put the interest of the nation before the obligation of *Jihad fe Sabeelillah*. People will say that they need to keep peace in their nation. Why? Because this is the *Maslaha* of the nation. This is wrong to say; firstly, we need to look at the *Maslaha* of the *Deen* of Allah and not a nation. Nations come and go; the *Deen* of Allah is what we need to work for. Many

[42] (at Taghabun 14)
[43] Ibid

brothers and Islamic *jama'at* will refrain from *Jihad fe Sabeelillah* in the name of protecting the nation from trouble. This is an obstacle that stands between Muslims and *Jihad*. For example, some Muslims in a Muslim country will say that they don't want *Jihad* because the *kuffar* will come and cause them problems. That's not the justification for fighting *Jihad fe Sabeelillah*. You do what Allah wants you to do and not worry about the outcome; it is in Allah's hands. Allah may destroy them. Allah may open their hearts to Islam. You don't worry about it. You are not the one running the Universe; Allah does. Allah instructs us to fight for His sake. Many Muslims will fight under the banner of nationalism or their nation; this is not *Jihad fe Sabeelillah*. They hear that their Qur'an is being abused and they don't do anything. They know that Muslim women are being raped and they do nothing. But if the President or King tells them to fight a Muslim nation, they will all line up and fight. They are not fighting for Islam.

e. **'The wealth which you have gained and the commerce you fear a decline'** – These are two obstacles that are related. Wealth with which you have, the cash that you already have and the business you have. Some people stay behind and don't do *Jihad fe Sabeelillah* because of their shop, restaurant or even employees; these are obstacles. Brothers and Sisters who look for excuses to not do *Jihad fe Sabeelillah* will say that they have a special job status such as an engineer, doctor or teacher in society. Well if *Jihad fe Sabeelillah* is *fard al 'ayn*, you have to do it regardless. Yes, we do need engineers, doctors and teachers. But does anyone say, "I am not going to pray and fast because I am a doctor"? Does anybody say that? There is no difference between *Jihad* and *Salat* and *Sawm*; they are all '*Ibaadaat*. When the *Ansar* took the pledge with Rasoolullah (sallallahu 'alayhe wassallam) to protect him like they protect their families, and participated in *Jihad fe Sabeelillah*, their businesses declined. They weren't able to take care of their farms as farms need intensive care. Therefore, their income was suffering. But when Rasoolullah (sallallahu 'alayhe wassallam) opened Mecca, they said, "*Alhamdullilah*, we have supported Rasoolullah (sallallahu 'alayhe wassallam) throughout, and now his homeland is opened and now we can go back and take care of our farms." Allah revealed the ayah, **"And make not your own hands contribute to (your) destruction."**[44] What the *Ansar* were about to do was called by Allah 'destruction'. All they wanted to do was to go back and work on their farms; but Allah called it destruction even though *Jihad* was *fard kiffayah*. Abu Ayyub said: This verse was revealed about us, the group of the *Ansar* (the Helpers). When Allah helped His Prophet (sallallaahu `alayhi wa-sallam) and gave Islam dominance, we said (i.e. thought): 'Come on! Let us stay in our property and improve it.'[45]

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[44] (al Baqarah 195)
[45] (Sunan Abu Dawood: Book 14, Number 2506)

f. **'The dwellings in which you delight'** – The Arabic word for home is '*maskan*'. *Maskan* comes from *Sakeena*. You feel peace and tranquility when you are at home. We are naturally attached to our places of residence; specifically, our house, and then our homeland. We get used to the certain rituals we do in our house such as the food we eat, the bed we sleep on, the schedule we follow etc. and anything that interrupts this routine is not tranquility but insecurity. A *Mujahid fe Sabeelillah* goes through a routine change. The food he eats will most probably not be the same he is used to eating at home. The bed he sleeps on is not as comfortable. His sleeping schedule could be different. All of this can make one go back home and long for it. So an Arab *Mujahid* that joins the Afghanis might find that the food is too spicy. Temperatures change and the routine changes. 'Abdullah bin 'Umar came out of Arabia, and fought *Jihad* in Armenia; he was used to the hot weather, and now he's fighting in a few feet of snow. This is not easy and is a sacrifice. This could be why *hajj* is related to *Jihad fe Sabeelillah*. Although *hajj* is much minor in comparison to *Jihad fe Sabeelillah*, people have to change their routine. They have to take long distances like the *Mujahid*. The clothes you wear in *hajj* are not what you wear everyday. You are not allowed to cut your hair, and trim your nails. These things are Sunnah of *fitra*; but you aren't allowed to do it. It also costs money to do *hajj*. If your longing and love of your home is keeping you away from *Jihad fe Sabeelillah*, then it is an obstacle. Sometimes, the *Mujahid* can be out for a year or so; the solution to the obstacle is *Sabr*.

Then Allah continues in this ayah of Surah at Tauba, **"Are dearer to you than Allah and His Messenger and Jihad in His Cause, then wait till Allah brings about His command: and Allah does not guide the transgressors (faasiqoon)."** Allah's command here implies His punishment.

When one can achieve victory over these eight obstacles, that's a great victory and he has achieved another victory: not being a *faasiq* since Allah says those who don't overcome them are *faasiqoon*. You achieve this victory by proving that you love Allah, His Messenger, and *Jihad fe Sabeelillah* in a practical way and not in lip service. Many Islamic *jama'at* will claim that they will show you the love of Allah and His Rasool (sallallahu 'alayhe wassallam). They will sing *nasheed*, recite Qur'an, talk about Qur'an and Sunnah and so forth. But if you really want to show it, then go out and become a *Mujahid*; then you wouldn't have to talk about it anymore. You have proved it through action; *Iman* needs to manifest itself through action.

Second meaning of victory: defeat against shaytan

2. If a Muslim goes out *fe Sabeelillah*, then he has achieved the victory against shaytan. Abu Hurairah narrates Rasoolullah (sallallahu 'alayhe wassallam) said,

"Shaytan tried to prevent you from seeking the path of Iman and told you, 'Are you going to leave your religion and the religion of your forefathers?' But this servant disobeyed shaytan. Then shaytan tried to prevent him from seeking the path of hijrah. Shaytan will ask him, 'Are you going to leave your family and your wealth?' But this servant disobeyed him. Then shaytan tried to prevent him from seeking the path of Jihad fe Sabeelillah. Shaytan will tell him, 'Are you going to fight, and be killed, and your wife will marry someone else, and your wealth will be divided?' But he disobeyed him and fought Jihad." Rasoolullah said, ***"For this servant, it is guarantee that Allah will enter him into Paradise."***[46]

Third meaning of victory: the *Mujahid* is guided

3. The *Mujahid* is included in the saying of Allah, **"And those who strive in Our cause, we will certainly guide them to our paths; for verily Allah is with those who do right."**[47] Is this not a form of victory that you are guided? Aren't we all searching for guidance? Allah tells us that if you are involved in *Mujahada*, you will be guided by Him. If the *Ummah* fights *Jihad fe Sabeelillah*, then the *Ummah* becomes a guided *Ummah*. The reason why we are misguided is because we have left *Jihad fe Sabeelillah*. But the moment the *Ummah* wakes up, stands up for its responsibility, and fights *Jihad fe Sabeelillah*, Allah will guide the *Ummah*.

Narrated Abdullah ibn Umar: I heard the Apostle of Allah, (sallallaahu `alayhi wa-sallam) say: ***"When you enter into the in a transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad, Allah will make disgrace prevail over you, and will not withdraw it until you return to your original Deen (i.e., True Islam)."***[48]

Also, for our earlier Scholars, whenever they would have a dispute over a *fatwa*, they would send it to the *Mujahideen* in the frontline; they know that they are guided by Allah.

Fourth meaning of victory: victory against the discouragers

4. When you go out *fe Sabeelillah*, you have achieved victory against those who have tried to discourage you from *Jihad fe Sabeelillah*. They speak your tongue and claim to be Muslim but they twist the evidence from becoming a *Mujahid*. Allah says about them, **"If they had come out with you, they would not have added to your strength but only made disorder for you, spreading corruption and sowing sedition among you, and there would have been some among you who would have listened to them. But Allah knows well those who do**

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[46] (Ahmad: classified as *Hasan*)
[47] (al Ankaboot 69)
[48] (Sunan Abu Dawud: Book 23, Number 3455)

wrong."[49] These people can come in the form of *Shuyookh* and they will tell you that it is not the time for *Jihad fe Sabeelillah*, and because they are Scholars you would listen to them. Allah says, **"And there would have been some among you who would have listened to them."** Why would they listen to these people? Because of the status they have. They are leaders in their community and even Scholars. They discourage Muslims from doing *Jihad fe Sabeelillah*; whoever discourages a Muslim from doing *Jihad fe Sabeelillah* is a *Munafiq* since this ayah is referring to the *Munafiqoon*. A Muslim who has become a *Mujahid* has disobeyed these people; he doesn't care about their status, their excellent style of speech, or their ruling. A *Mujahid* will do what Allah commands Him to do. This is one of the most serious *fitna's* today that we see, especially for the young brothers. Instead of their Scholars encouraging them to do *Jihad fe Sabeelillah*, they are discouraging them. Instead of their Islamic *Jama'at* preparing them, they are holding them back. This ayah was talking to the Sahaba telling them that some of you would have actually listened to them; the Sahaba didn't have a lack of *Iman*, but they listened because of the high status of the people who spoke. But Allah saved the Sahaba from having these *Munafiqoon* go out with the army; if they went, they would have spread dissension or *fitna*. Because of the severity of this *fitna*, Allah had to warn the Sahaba about these people. Allah says, **"Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah. They hated to strive and fight, with their goods and their lives, in the cause of Allah. They said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!"**[50] The *Mujahid* has defeated his *nafs*, his shaytan, and the ones who discouraged him from going out *fe Sabeelillah*; this is a great victory! Again, emphasis is laid on the *Muthabateen*. It is because of their status within society that it makes people not fight *Jihad fe Sabeelillah* when they discourage it. A great majority of our youth want to please Allah the proper way, but because of these *Shuyookh* and Muslim celebrities, they are holding back these youth from doing *Jihad fe Sabeelillah*. Look at how much sin that these people of status are accumulating! What they are doing falls under the service of the *kuffar*; their *da'wah* is in service of the *kuffar*. Whether they are paid for it or not, whether they met with Intelligence Agencies or not, it doesn't make a difference. If what you are doing is serving the *kuffar*, then you have become one of them.

Fifth meaning of victory: staying steadfast on the path of *Jihad*

5. When the *Mujahid* is steadfast and follows the path of *Jihad fe Sabeelillah* and goes through all of the hardships involved, he has achieved victory. If he is capable of holding onto *Jihad fe Sabeelillah*, he is successful. *Jihad* today is not a norm amongst Muslims; during the time of Rasoolullah (sallallahu 'alayhe

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[49] (at Tauba 47)
[50] (at Tauba 81)

wassallam) it was different. When you came back from *Jihad*, you were a hero. People encouraged you to go out. There are stories of fathers having arguments with the family that the sons should go out *fe Sabeelillah*; you can imagine how different that is now. Today, many people will be against you: your parents, your friends, your community, your local masjid, your government and so on. The fact that one can have *Sabr* and practice this '*Ibadah* for a number of years is a very big victory. We are not talking about a day or a month long where you get an emotional high and then it goes down. The challenge is to actually choose this path and remain steadfast on this path.

There are many Muslims who when they came back from *Jihad fe Sabeelillah*, their ideas and principles changed and *Jihad* was out of their minds. Many of them lived for their desires. They will purchase an expensive car and a huge house. The Muslim Governments that are afraid of them will try to help them find a job, wife, place to stay etc. for the purpose of these former *Mujahideen* from coming close to doing *Jihad*.

When Rasoolullah (sallallahu 'alayhe wassallam) first started his *da'wah*, it was secret. So nobody really cared about it. But when Rasoolullah (sallallahu 'alayhe wassallam) publicized his *da'wah*, that's when the enemies became apparent. Islam told them to give up worshipping their desires and false gods. It changed the status quo. And there are people who benefit from the status quo, and therefore, they will fight Islam. The Political, Economical, and Religious leadership are benefiting from the status quo. So when they saw the threat that Rasoolullah (sallallahu 'alayhe wassallam) was making, they came to him and made some offers for him. They came up to him and offered power, wealth, and women; these are the things that most of men want. Rasoolullah (sallallahu 'alayhe wassallam) refused to even comment on these offers. The point is, anyone who wants to follow Rasoolullah (sallallahu 'alayhe wassallam), they will face many of the things he faced. When you are on this path, then expect offers to be on their way. They will want to jail you and put your path to a sudden halt. There were some people who were defeated by the *dunya* and there were some people who were defeated on the battlefield, but those *Mujahideen* never gave up their principles.

Sixth meaning of victory: sacrificing ones wealth and self

6. You have achieved victory if you took upon this path because you are willing to sacrifice your self, time, and wealth for Allah's cause. Sacrifice for this *Deen* is victory.

When you are weak in terms of your resources, weaponry, and number and stand up against an enemy who is superior to you in all of these areas, and defeat

seems to be certain because of their superiority, the fact that you stood up and fought is a sign of victory. This is something that easily impresses a person when they see this. It is a sign and proof of their courage and conviction for the sacrifice they are willing to take. We see this today in 'Iraq. A small number of Muslims are willing to stand up and fight for the sake of Allah against an army that is superior to them in technology, training, weaponry, numbers and so on. This is victory within itself. History doesn't remember those who tried to protect themselves from death.

Internal groups within the Muslims that you have defeated are those who have found excuses to not do *Jihad fe Sabeelillah*. The second group you have defeated are the *kuffar* since they hate *Jihad fe Sabeelillah*. *Sabr* is what keeps the *Mujahid* going on this path. The *du'a* that the *Mujahideen* made was, **"When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm; and help us against those that reject faith."**[51]

Khubayb was captured by the *kuffar* and taken to Mecca; they crucified him. When he was nailed to the cross and the enemies were pointing their weapons at him. They asked him, "Would you rather have Muhammad in your place?" Khubayb said, "I would rather die than have Muhammad's foot pricked with a thorn, and I would give up my life and die to save Muhammad not from death but to save him from the pain of a thorn." This is victory; this shows how strong the *Iman* of the Sahaba was. It shows how strong their love for Rasoolullah (sallallahu 'alayhe wassallam) was. The *Mujahideen* say they love Allah and His Rasool (sallallahu 'alayhe wassallam) and are willing to give up their life for that cause. But those who aren't *Mujahideen* claim they love Allah and His Rasool (sallallahu 'alayhe wassallam) by swirling and dancing around and sitting in the comfort of air conditioning homes and have a wide variety of food and celebration.

How can you dare say that you love the religion of Allah and you know well that the enemy has desecrated the book of Allah and you do nothing? When you know that they have flushed the Qur'an down a toilet and you don't pick up your weapon and fight for the sake of Allah? When you know that they have insulted Rasoolullah (sallallahu 'alayhe wassallam) through pathetic images of him? When you know that they are torturing Muslim POWs both physically and mentally? When you know that they have embarrassed and humiliated the *Ummah* by stripping naked the Muslim POWs and capturing filthy images? When you know that they are promoting a very twisted version of Islam over the true Islam? When you know that they are killing innocent Muslim civilians in

[51] (al Baqarah 250)

'Iraq, Palestine, and Afghanistan? When you know that they are fighting the *Mujahideen* in many parts of the world? When you know that they have invaded Muslim lands? When you know that they used the pages of Qur'an as toilet paper? When you know that their Army General has made clear and unmistakable statements against Allah and His Messenger (sallallahu 'alayhe wassallam)? How can you claim your love for Islam when you know they are doing this and you do nothing about it? Do you need a bomb to drop on your house to give you a reason to get up and fight? It will be too late by then. This has nothing to do with being 'emotionally disordered.' This has everything to do with believing in what you claim to believe in: Allah and His Messenger (sallallahu 'alayhe wassallam). The Sahaba have done assassinations, under the command of the Prophet (sallallahu 'alayhe wassallam), against those who spoke ill of Muhammad (sallallahu 'alayhe wassallam)[52]. Can you say that the Prophet (sallallahu 'alayhe wassallam) was 'emotionally disturbed' and didn't use *hikma*? No sane and practicing Muslim would dare say such a thing. What to speak of today, when a *kafir* insults Allah and our Prophet (sallallahu 'alayhe wassallam), we say that we should have a peaceful talk with that individual. How much have we strayed from the guidance of Islam and replaced that guidance with our useless logic? Some Muslims argue that we need *Khilafah* to make such assassination attempts. This idea is completely baseless and shows our cowardice.

Right now we are going through events that show us truth from falsehood. Before it was all grey area; you didn't know who the true *mo'min* was and who the *munafiq* was. But it is events like these that reveal true *Iman* from *Nifaq*. We also know that the phenomenon of *Nifaq* only appeared in Medina and it never showed up in Mecca. Why? Because there was *Jihad* in Medina. Allah says, **"Do they not see that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed."**[53] This ayah was revealed in regards to the *Munafiqeen*. Allah is telling them here that every year there are one or two events that expose them. What are these events? The *Ghazawat* of Rasoolullah (sallallahu 'alayhe wassallam). *Iman* showed and *Nifaq* showed.

There is the story of the people of *Ukhdood* (the trench) that is recorded in *Sahih al Bukhari*. This is a great story of what victory means. This was a nation/group that believed in Allah and was confronted by the King of that time. The King said that either you give up your religion and live or you keep your religion and die. They chose to die; the method of their death in itself is so horrific that we must appreciate what they did. They were told to jump alive into trenches filled with burning wood. They jumped one after another burning to death. They chose the

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[52] Such as Ka'b bin Ashraf who was a famous poet insulting Muhammad (sallallahu 'alayhe wassallam). The Prophet (sallallahu 'alayhe wassallam) ordered for his assassination and it went successful.

[53] (at Tauba 126)

fire of this *dunya* instead of the fire of the hereafter. There was one mother with a newborn child who was told to jump into the fire. When she reached close to the trench, she hesitated, so Allah made the newborn child speak and it said, "Oh Mother! You are following *al-Haqq*! So be firm!" Thereafter, she jumped into the trench and died. This woman took the first step and that was to go towards the Trench. But when she hesitated, Allah helped her. Therefore, if you take one step towards Allah, Allah will take many steps towards you. If you walk towards Allah, Allah will run towards you. The moral of the story here is to take the first step. And if you weaken upon this path, Allah will support you if you have *ikhlaas* in the beginning. So Allah gave this woman a *kirama* just to save her by having her baby speak. From a worldly and secular point of view, they lost. They were all killed and the King succeeded in eliminating this religion. Nevertheless, Allah says about this, **"That is the great victory."**[54]

Seventh meaning of victory: victory of your idea

7. The victory of your idea is the seventh form of victory. In the world of ideas, your idea is superior. Your principles and ideas will end up winning. Sometimes, it truly wins when you pay the price with your own blood. Ibrahim ('alayhis salaam) won in his idea against his own people using arguments; he achieved victory. Allah says, **"Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: 'My Lord is He who gives life and causes to die', he said: 'I give life and cause death.' Ibrahim said: 'So surely Allah causes the sun to rise from the east, then make it rise from the west'; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people."**[55]

In the story of the boy which led to the Trench, the King tried to kill him by throwing him off of a mountain and failed. Then he tried drowning him in the sea and he failed. So then the young man came to the King and told him, "If you want to kill me, then take one of my arrows, and say *Bismillah*, then strike me, and you will kill me; but you have to do it in the name of Allah." The young man also had set a condition that the King had to do this in front of everyone. So when everyone saw that the King succeeded in killing the young man in the name of Allah, what happened? They all became Muslim. And that's exactly what the young man wanted and exactly what the King was trying to avoid. The King was trying to eliminate this young man because of his beliefs, and now everyone becomes a Muslim because of that. He was afraid of the *da'wah* of this young man; and now this *da'wah* of his took over the entire Kingdom. So here the young man paid the price to do *da'wah* and that was his own blood. We see that in our contemporary times with people like Syed Qutb. He wrote with ink and

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[54] (al Burooj 11)
[55] (al Baqarah 258)

his own blood. People like Shaykh Abdullah Azzam and Shaykh Yusuf al 'Uyayree. They wrote amazing books, and after they died it was as if Allah made their soul enter their words to make it alive; it gives their words a new life.

Rasoolullah (sallallahu 'alayhe wassallam) said the *at-Taifah* will prevail. Prevail here means the prevailing of their *da'wah* and not always their battles. They could loose the battle but their *da'wah* will achieve victory and be available. Nobody can stop their *da'wah*. The idea is that it will keep this group strong from generation to generation.

Eighth meaning of victory: destruction of enemies through *kiramaat*

8. Allah will destroy the enemy of the *Mujahideen* in a miraculous way or through a supernatural event; that is because the *Mujahideen* have done their best. But because there is a huge difference in strength between the *Mujahideen* and their enemies, Allah will assist them with a miracle. This occurs when the *Mujahideen* do their best in terms of preparation, training, and fighting. Since they have done their best in fulfilling the commands of Allah, Allah will assist them by destroying their enemy. Allah says, **"How often has a small force vanquished a big one? Allah is with those who steadfastly persevere."**[56] But they have to have *Sabr*.

Also, look at the conflict between Musa and Fir'awn. Musa did what he could do and so Allah destroyed Fir'awn through a miracle.

When Rasoolullah (sallallahu 'alayhe wassallam) was fighting *Jihad* against the Quraysh and saw their abstinence in the rejection of the truth, he made *du'a* against them for Allah to give them famine and starvation for 7 years like the people during the time of Yusuf ('alayhis salaam). 'Abdullah ibn Abbas says, "So they were afflicted with a famine that made them so hungry that they ended up eating everything including dead animals, leather, and anything they could get their hands on." Whenever they would look at the sky, they would see smoke; they were so dizzy because of their hunger. So Abu Sufyan came to Muhammad (sallallahu 'alayhe wassallam) and said, "Oh Muhammad! You encourage people to do good and you encourage people to be kind to their families. So ask Allah to save us!" Now he's begging Muhammad (sallallahu 'alayhe wassallam) to make *du'a* for him. Allah says, **"Then wait, you, for the Day when the sky will bring forth a visible smoke."**[57] These people were hallucinating! When a person is very, very hungry, their senses are affected. Their hearing becomes weak and their sight becomes weak.

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[56] (al Baqarah 249)
[57] (ad Dukhan 10)

The end of the Soviet Union is a very strong contemporary evidence of this. The *Mujahideen* had less numbers, strength, weaponry, and capability than the Soviets. But because the Soviets were enemies of Allah, His Messenger, and the Believers, Allah punished them through many ways including poverty, destruction, and corruption and other punishments of Allah until the Soviet Union ended up falling. It broke apart because of the *Jihad* of the *Mujahideen*; Allah helped them. Some people argue that the Soviets fell because they were Communists. The problem with that argument is that there were other Communist Countries that didn't fall. Some will argue that it was because of their debt. Well America had more debt during that time. One can only explain that the fall of the Soviet Union was due to the *Mujahideen fe Sabeelillah*. We can say today that any nation, no matter how strong it is, that if it takes the decision of fighting against the *Auliya* of Allah, then it should be assured of its end, whether the end will be on the hands of the *Mujahideen*, or it will be a consequence of fighting the *Mujahideen*. Because in a *Hadith Qudsi*, Rasoolullah (sallallahu 'alayhe wassallam) said that Allah said, ***"Whoever stands up against the Auliya of Allah, then Allah will wage war against him."***[58]

Ninth meaning of victory: poverty for *al Kuffar*

9. One form of victory is that *Jihad* will be a reason for the poverty of the disbelievers and the death of the disbelievers on *kufr*; it will prevent them from guidance. This is a form of victory. So by fighting Allah and His *Mujahideen*, that would result in the *kuffar* becoming firmer in their *kufr* and deeper in their *kufr* until they die as *kafiroon*. When they see the *Mujahideen* fighting and succeeding, they get furious and this strengthens their will to fight and die on *kufr*. Allah says in Surah Yunus, **"And Musa said: Our Lord! Surely You have bestowed upon Fir'awn and his chiefs splendor and wealth in the life of this world."**[59] We can learn from here that wealth is not a sign on how close you are to Allah. There were *Ambiya* who were extremely poor and there are *kuffar* who are extremely rich. Unfortunately, Muslims take this as a gage to see how close they are to Allah by becoming rich. It is not right to say, "*Alhamdullilah*, Allah has given me all this wealth; it is a sign that I'm a good Muslim!" And somebody who is poor will say, "I must be doing so many sins, that's why I am poor." Wealth has nothing to do on how good of a Muslim you are. Wealth is something that can lead you to good or something evil, depending on how you use it. Then Musa continues: **"That they may lead men astray from your path."**[60] In other words, Musa is saying that they are using this wealth and power to mislead people. So his *du'a* was: **"Our Lord! Destroy their riches and harden their hearts so that**

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[58] Hadith Qudsi 25
[59] (Yunus 88)
[60] Ibid

they believe not until they see the painful punishment."[61] Musa is not making a *du'a* to guide them; he is making a *du'a* to misguide them. Musa is saying, "Oh Allah, don't make them believe until it is too late." Musa was extremely upset with the *kufr* of Fir'awn; he doesn't want Fir'awn to have a chance to believe. Fir'awn did claim his Islam, but it wasn't accepted because his soul was leaving his body; so Allah accepted the *du'a* of Musa exactly. When he saw the punishment of Allah, he said, "Oh Allah, I believe in you." But it was too late. Jibreel ('alayhis salaam) came to Muhammad (sallallahu 'alayhe wassallam) and told him that when Fir'awn was dying, Jibreel ('alayhis salaam) was stuffing mud into the mouth of Fir'awn so that Allah would have no mercy on Fir'awn. Jibreel ('alayhis salaam) didn't even want Fir'awn to become Muslim! He wanted him to die a *kafir*; he didn't see him worthy of Paradise.

This is victory because the believers are happy when they see the punishment of Allah upon their enemies. In the end, the believers will be the ones who are smiling whereas people like Fir'awn are going through the torment.

Therefore, the *kufr*, tyranny, evil and claims of the *kuffar* that they are defending "freedom" and "civilization" and fighting "terrorism", all of this will end by their death, which is very close. What is left of their life is less than what has already passed. The Day will come when the believers will be in *Jannah* watching the disbelievers face the severe punishment in the Hellfire.

The *Jihad* of Rasoolullah (sallallahu 'alayhe wassallam) against the Jews was a reason for them dying on *kufr* and insisting on *kufr* until the last moment.

Tenth meaning of victory: Allah takes *Shuhada*

10. Allah will choose from amongst you *Shuhada*. Allah says, **"Such days which are good and not so good that we give to men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyrs. And Allah does not love those that do wrong."**[62] Allah takes from among us *Shuhada*; in other words, Allah chooses from amongst us who will be *ash-Shaheed*. That is victory. *Shahada* is something that every *Mujahid* desires. When the *kuffar* see you die in the path of Allah, they think its victory when in reality, you have won. The *kuffar* have given you a free ticket to Paradise. Imagine their misery when they see you on the Day of Judgment. They will say, "Look at our enemy! We have given him the key to Paradise!"

Rasoolullah (sallallahu 'alayhe wassallam) himself hoped to die *shaheed* and said three times, "I wish I could fight *fe Sabeelillah*, and then be killed and resurrected

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[61] Ibid
[62] (ali' Imraan 140)

(on earth)." He wanted to die *shaheed* three times. Allah says, **"Think not of those who are slain in Allah's way as dead. Nay, they are alive with their Lord, and they have provision!"**[63] So when the *kuffar* kill you, they are giving you an eternal life *bi idhnillah*. Allah says, **"And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though you don't realize it!"**[64]

There is a story in Bukhari and Muslim which is narrated by Anas ibn Malik. Rasoolullah (sallallahu 'alayhe wassallam) sent a few Sahaba to go to a tribe and tell them about Islam. Anas ibn Malik's Uncle, Haraam bil Marhaan, was talking and was stabbed from behind with a spear. The spear came out of his chest. He soaked his hands in blood and wiped his blood on his hands and face and said, "I have won in the name of the Lord of *al-Ka'aba*!" The man who stabbed him didn't know what this man was talking about. He was so shocked by these words that he went around asking Muslims to interpret for him what happened. They told him, "It is *Shahada*." He's in *Jannah* and enjoying it. When something like this would happen to another person that doesn't care about Islam, they will be crying, screaming and telling people to take him to the hospital etc. The man who killed him became Muslim after the story was explained to him. *SubhanAllah*, Haraam bil Marhaan caused the one who killed him to become Muslim.

Regarding Martyrdom bombings, when you have a Muslim who has a chance of success from the worldly point of view, and searches for martyrdom, it completely destroys the theories of the *kuffar* (i.e., suicide, poor, oppression etc.) and forces them to look at the true reason as to why someone would give up his life.

Eleventh meaning of victory: victory on the battlefield

11. The final victory is the victory on the battlefield. This is the victory that Rasoolullah (sallallahu 'alayhe wassallam) gained in the end. When he died, he saw the fruits of his efforts and the result of his mission. Allah says, **"When comes the Help of Allah, and Victory, And you see men entering the religion of Allah in crowds, then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy)."**[65]

There are more than 11 forms of victory. Allah says, **"And to help believers is ever incumbent upon Us."**[66] There can be many other ways Allah can help.

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[63] (ali' Imraan 169)
[64] (al Baqarah 154)
[65] (an Nasr)
[66] (ar Room 47)

Some will say, "How come some of the *Ambiya* of Allah were killed? They didn't achieve victory?" Well now that we have gone through the 11 different forms of victory, we can clearly see that they did gain victory. The same goes with the Messenger who doesn't have followers; he has achieved victory. A Muslim who is steadfast is always winning and will never loose. Every Muslim needs *Thabaat* (firmness).

Indeed, in the end, the *Ummah* will achieve victory in the battlefield and gain hold of the entire world. There are many ahadith on this. For example, the Prophet (sallallahu 'alayhe wassallam) said, ***"This affair (Islam) will reach wherever day and night reaches."*** This means the entire planet. Night and Day reaches the entire world. He also said, ***"Islam will reach in every house; in cities, towns, and villages."*** These two ahadith also refer to the *da'wah* of Islam; it will reach everywhere. He also said, ***"Indeed Allah has shown the whole world and told me that the Kingdom of my nation will reach all of it."*** This Hadith is referring to the Islamic *Khilafah*; it will reach everywhere. Rasoolullah (sallallahu 'alayhe wassallam) was asked once, ***"Which city will open first: Constantinople or Rome?"*** He said, ***"Constantinople will be open first."*** This goes to show that eventually the latter will be opened. The ahadith on Imam al Mahdi specifically refer to victory on the battlefield. There are many ahadith on just this subject. He will rule the world for 7 years.

Eventually, the *Ummah* will win. In addition, we shouldn't depend on these ahadith and say Allah is going to give His religion victory therefore we are justified to do nothing. No, rather you should have a part in it! What's the point of the *Ummah* achieving victory and you do nothing, and therefore you don't get any *ajr*? So we all should play a role in bringing back the victory of Islam; a lot of *ajr* will be given out and we should want a share in it.

Summary

So to recap, the author mentions 11 types of victory:
1. Defeat against the 8 obstacles mentioned in Surah at Tauba
2. Defeat against shaytan
3. Being included in the ayah, **"And those who strive in Our cause, we will certainly guide them to our paths; for verily Allah is with those who do right."**[67] The *Mujahid* is guided by Allah because Allah promises to guide them.
4. Defeating the discouragers. These are the *Munafiqeen* that come in the form of pious Muslims, Scholars, Islamic Movements and discourage Muslims from doing *Jihad fe Sabeelillah*.
5. Being granted steadfastness.

[67] (al Ankaboot 69)

6. Sacrificing ones self and wealth for his '*Aqeeda*.
7. Victory of the *Mujahid's* ideas; the story of the people of *Ukhdood*.
8. Allah can destroy the enemies by a miracle. The classical example is that of Fir'awn and the contemporary example is that of the Soviet Union.
9. Because of the *Jihad* of the *Mujahideen*, the people of *kufr* end up dying on *kufr*.
10. Allah chooses *Shuhada* from amongst the believers.
11. Victory in the battlefield.

"So don't lose heart, nor fall into despair; for you will gain superiority if you are true in Faith." *(ali' Imraan 139)*

Chapter VI

Sixth Constant: The definition of defeat

VI. Sixth Constant: The definition of defeat

What does defeat mean? Defeat is not by being killed. What does it mean then? The conflict in its reality is a conflict of ideas that is translated into physical battles. But its essence is a conflict of ideas. So if a person gives up his ideas, that is defeat. There are 8 forms of defeat:

First meaning of defeat: following the way of *al Kuffar*

1. The first form is mentioned in this ayah, **"And the Jews will not be pleased with you, nor the Christians until you follow their way. Say: Surely Allah's guidance is indeed the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no protector from Allah, nor any helper."**[68] What is defeat here? Becoming like them. If you become one of them, then you are what Allah says in another similar ayah, one of the *dhalimoon*. In addition, Allah says you will have no helper against Allah, nor any protector against Him.

If one is a Muslim and follows another way of life such as Modernism, Secularism, Communism etc., even if it may be partial, he has been defeated. Even if it means that they have gained a great status, wealth, and power within that lifestyle; why? Because it is compromising the *Deen* of Allah. If a Muslim wins a landslide election, for example, in a non-Muslim country, that is defeat and not victory. It is defeat because you have given up your religion, whether large or small. The issue is not you reaching to power, but the issue is the laws of Allah and His *Deen* reaching to power.

Following their way doesn't necessarily mean claiming it publicly since it is rare. The ayah is not talking about declaring it in public, rather, it implies following them. If your actions and your words are in parallel to following them, then you are following them.

The ayah says Jews and Christians, but what if the Jews and Christians are not following their religion? The ayah says, **"Until you follow their way"** and not "religion".[69] If their way today is ignoring their Holy Scriptures and following their desires, and following the majority rule, then that's what is meant. If they follow Secularism and disregard the rules of religion and instead follow man-made laws, then that is their way. Therefore, it doesn't necessarily mean hanging a cross around your neck. In the West, they have changed their religion a lot. In addition, their leaders are not sincere in religion; they are really after wealth, power, and greed. The ayah is talking about adopting their way. Promoting

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[68] (al Baqarah 120)

[69] Allah uses the word "*Millah*" (way) and not "*Mazhab*" (religion).

Democracy is following their way. Promoting Secularism is following their way.

The proof that becoming a *kafir* doesn't necessarily have to include declaring it; what do we define *Iman* to imply? We define it as belief in the heart, words, and actions. So actions are part of *Iman*. The same with *kufr*. It can be belief in the heart. It can be words. And it can be actions. So if a Muslim's words, beliefs, and/or actions are that of the *kuffar*, then this ayah would apply to them. When we use this definition, then we see how many Muslims are included in this verse. Allah says, **"And whoever does not judge by what Allah has revealed, those are they that are the kafiroon!"**[70]

The part of the ayah, **"And if you follow their desires"**, what does desires mean here? Shaykh Yusuf al 'Uyayree says desires here mean what they desire, and it is also their practice, even in their appearance. Ibn Taymiyyah says, "The *kuffar* are pleased when the Muslims follow them, even in things that are classified as appearance." We see these words true today. When our Muslim women don't wear *hijab*, the *kuffar* are very happy, even though it's an issue of dress code. But they made a big deal about it in France and Turkey. You'll find that the feminist movements and the women's rights movements in the West are very concerned about the issue of *hijab*. They always talk about it and see it as oppressive. If the West was truly liberal and lets you dress the way you want, then how come they are against this specific issue and are not against Christian Nuns wearing the similar dress code? How come this issue is causing them all of this pain? We see that when women dress in all rainbows of colors and immoral clothing, they see it as acceptable, but when a Muslim woman willingly wants to dress modestly, that is something that concerns them. So they do care about us in the way we look and dress.

Second meaning of defeat: accepting *al Kuffar's* Supremacy

2. Allah says, **"Obey not the deniers of the Truth."**[71] Do not obey the *kuffar*. Then Allah says, **"They wish that you should compromise so they could compromise with you."**[72] Our religion is the most unique of religions. In many religions, the religious leadership is allowed to play around with some of the rulings, but in Islam, we follow what we are told. We are followers and not innovators. Therefore, we don't have any room to play around with the rules of Islam because they are from Allah.

People came to Muhammad (sallallahu 'alayhe wassallam) and wanted to compromise with him. But the problem is that it's not his religion; it is Allah's

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[70] (al Ma'idah 44)
[71] (al Qalam 8)
[72] (al Qalam 9)

religion. So he can't compromise in any case. When the *kuffar* came to Muhammad (sallallahu 'alayhe wassallam), they said, "How about we worship Allah for a day, and you worship our gods for a day?" Rasoolullah (sallallahu 'alayhe wassallam) turned it down. They said, "Fine, how about we worship Allah for a week and you worship our gods for a day?" He turned it down. They said, "Okay, how about we worship Allah for a month, and you worship our gods for a day?" They are playing around with their religion! Rasoolullah (sallallahu 'alayhe wassallam) is consistently saying no. He came to convey it and not to change it. But the problem is that there are some Muslims who gave themselves the right to play around with the religion of Allah; by doing that, they have lost and have been defeated.

In an Investigative report in the US News and World Report, it talks about the efforts of the US government to win over the hearts and minds of the Muslim world and this is an integral part on the war on terrorism, and how there is an unseen part of the war that is equally important, if not, more important than what is happening in the battlefield. It mentions that the US government is willing to sit down and work together with Muslim fundamentalists if they are willing to accept two things: play the game according to the rules of Democracy and play a part in fighting the war on terrorism. It's as if they are saying, "If you are willing to accept US Democracy, we are willing to forgive you for your past, and we are willing to sit down with you knowing that you are a Muslim fundamentalist." They have this ability to compromise and play around. Nevertheless, there are many Muslims and Islamic Organizations who accepted this offer and negotiated with the US government in finding out ways to work together. The justification of these Islamic movements is that they will do it for the benefit of *da'wah*. These are nothing but general statements that could be used for any occasion, even un-Islamic. No matter what you gain from the *kuffar*, it is worthless. Allah doesn't need people to compromise in His religion with the *kuffar* to gain '*izzah* (honor) and to gain power.

Does it make sense that the Lord of the Universes' *Deen* needs power through the *kuffar* by them giving it a green light? The religion of Allah will only gain power when it humiliates the *kuffar*. That's how Allah wants His *Deen* to win. Allah says, **"He it is who sent His Messenger with the guidance and the true Deen, that He may make it victorious over all other systems, even though the mushrikoon hate it."**[73] Allah also says, **"They desire to put out the light of Allah with their mouths but Allah will perfect His light, even though the kafiroon hate it."**[74] Whether the *kuffar* like it or not, this *Deen* is going to dominate. We don't need their approval of having Allah's *Deen* dominate; and as

[73] (as Saff 9)
[74] (as Saff 8)

Muslims, we shouldn't worry about that. We don't need them to accept our *da'wah*; if they accept, then *Alhamdullilah*. If they don't, it is not our fault. It was the *qadr* of Allah. Let them feel subdued to the Law of Allah. Allah says, **"Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued."**[75]

It is strikingly amazing of the similarities between Mecca of *jahiliyya* and the West today. The *kuffar* of the Quraysh came to Muhammad (sallallahu 'alayhe wassallam) and said, 'Leave us alone and we'll leave you alone.' Allah revealed, **"And had We not given you firmness, you would have nearly inclined to them a little."**[76]

The difference between *Mudahanaa* and *Mudaarah*

Mudahanaa means to be soft with the *kuffar* or to compromise whereas *Mudaarah* is allowed. What is the difference? Ibn Hajjar and Al Qurtubi narrated that Al Qadhi 'Eyyadh said *Mudaarah* means giving some of your *dunya* for the sake of your *Deen*, whereas *Mudahanaa* is giving away some of your *Deen* for the sake of your *dunya*. For example, you invite a *kafir* over for dinner to give him *da'wah*. Here, you have given up some of your *dunya* by spending up some money on buying food and whatnot for the sake of *Deen*. This is allowed. This is *Mudaarah*. However, let's say your boss is a non-Muslim and you know that your pay comes through him (even though your pay comes from Allah). So let's say he comes up to you and asks, "What is this *Jihad*? Can you explain to me what *Jihad* means?" You tell him, "*Jihad* means struggling against your self. And there is nothing in Islam that allows using violence." Here, you are compromising your *Deen* for the sake of your *dunya*. This is not allowed. This is *Mudahanaa*. This is the difference between the two.

Third meaning of defeat: inclination towards *al Kuffar*

3. The third meaning of defeat is inclination towards the *kuffar*. Allah says, **"And surely they had purposed to turn you away from that which We have revealed to you, that you should fabricate something other than it against Us, and then they would certainly have taken you as an intimate friend."**[77] And Allah says, **"And had We not given you firmness, you would have nearly inclined to them a little."**[78] Therefore, inclining towards the *kuffar* is a form of defeat.

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[75] (at Tauba 29)
[76] (al Isra 74)
[77] (al Isra 73)
[78] (al Isra 74)

Allah says, **"And incline not to those who do wrong, lest the Fire will seize you; and you have no protectors other than Allah, nor shall you be helped."**[79] Allah is giving us a stern warning here that inclining towards the *kuffar* will lead us to the Hellfire.

Fourth meaning of defeat: obeying *al Kuffar*

4. The fourth meaning of defeat is obeying them. Allah says, **"Do not obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, and whose case has been lost."**[80]

Fifth meaning of defeat: to loose hope

5. The fifth meaning of defeat is giving up on the victory of Allah; to loose hope. It is a state of mind that is contrary to *Iman*. How can you believe Allah is *al-Qawee*, and *Al-'Azeez* and loose hope in victory? This is a characteristic of the *kuffar*. They are the ones who give up; but a Muslim should never give up. If your state of mind is to win, then eventually, you will win by the *tawfeeq* of Allah. This is a major sin to loose hope in victory.

The huge military and media campaign that the *kuffar* have brought today have caused many Muslims to loose hope. Some of the Muslims have given up in supporting the *Mujahideen* because it is a lost cause. They say to themselves, "Why should I spend my money on these *Mujahideen*; they are never going to win against these powerful enemies that have nuclear weapons and standing armies? How can these *Mujahideen* win when the *kuffar* have a powerful media, and the *Mujahideen* don't have a media to reach to the people?" These dark ideas show that these Muslims have lost hope in Allah. These Muslims have only understood victory as victory in the battlefield, so they loose hope.

We have seen that many within the *Ummah* today have lost against the enemy without standing up and fighting. This media campaign which is spreading throughout the *Ummah* is making Muslims loose hope without even giving it a try. Then, when they are defeated mentally, they try to find Islamic justifications for that defeat. And they try to bring evidence to prove the correctness of their opinion.

No matter how strong an enemy is, a Muslim should never give up on victory; never. If we allow this defeat to enter into our hearts, then we have lost the superiority that Allah has described to us as having even when we loose in the

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[79] (Hud 113)
[80] (al Kahf 28)

battlefield; as was in the case of *Ghazwatul Uhud* when Allah revealed, **"So don't lose heart, nor fall into despair; for you will gain superiority if you are true in Faith."**[81] If we truly claim to be believers, then we are not allowed to loose hope in victory.

Sixth meaning of defeat: giving up the banner of *Jihad*

6. Giving up on the banner of *Jihad* is defeat. What does the enemy want from us? The enemy doesn't care about us praying *Salat* or fasting in the month of Ramadan; that doesn't bother them. That one thing that enemy wants to stop is *Jihad*. They want no more *Jihad*. If we give them what they want, then we have lost. This is what they are asking for. Any Muslim today who is not fighting *Jihad fe Sabeelillah*, is supporting the enemy by giving him this victory for free. Many Muslims will say, "The moment these *kuffar* know that you want to do *Jihad fe Sabeelillah*, you will be under surveillance, and they will make your life miserable." This is not an excuse. If they stopped you from praying *Salat*, will you listen to them? If they banned you from wearing *hijab*, will you listen to them? Therefore, giving up *Jihad* in any form, whether it be in the form of *'Aqeeda* or in the form of ideas or in the form of carrying our weapons and fighting *fe Sabeelillah* is a sign of defeat.

Seventh meaning of defeat: giving up hope on military victory

7. Giving up hope on military victory is defeat. This is similar to the fifth one.

Eighth meaning of defeat: fear of the enemy

8. Fear of the enemy is death. Allah says, **"Do not be afraid of them, but fear Me, if you are true believers!"**[82] Allah says in regards to the *at-Ta'ifah al Mansoora*, **"(They do not) Fear the blame of any blamers."**[83]

After military defeat, the Muslims should not say, "The reason why we lost is because we didn't prepare for it." Even though this issue needs clarification, we will only talk about it from only one angle assuming that the Muslims have done their best in preparation. If you have done your best in preparation, then to blame the result on the lack of preparation is wrong. Why? Because numbers and preparation (i.e., weaponry, physical training etc.) are not reasons for victory. Allah says, **"Assuredly Allah did help you in many battlefields and on the day of Hunain: Behold! Your great numbers thrilled you, but it brought you nothing! The land, as vast as it was, was straightened for you. Then you turned**

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[81] (ali' Imraan 139)
[82] (ali' Imraan 175)
[83] (al Ma'idah 54)

your backs in retreat."[84] When the Muslims thought they had great numbers and were going to win because of the obvious size, that is when they lost. It's interesting that we find that when Muslims are few in numbers they win and large in numbers they loose. So we shouldn't blame defeat on a lack of numbers. Allah says, **"What is the matter with you that when a single disaster smites you, although you smote your enemies with one twice as great, you say "From where does this come to us?" Say (to them): It is from yourselves; for Allah has power over all things."**[85] So loosing in the battlefield could be for a number of reasons:
a. Allah wants to test you
b. Allah wants to purify you
c. Because of your sins you lost

However, it is not because of a lack of numbers. It is a mistake to assume that the reason why the *Mujahideen* in Afghanistan had withdrawn their forces against their war with the global *kufr* was because of their lack of numbers and equipment. It's a mistake to make that assumption because Allah did not require the *Mujahideen* to have an equal amount of preparation as the enemy, but Allah required us to have the best preparation we could possibly have whether that is equal, more, or much less than what the enemy has. Allah says, **"Prepare against them your strength to the utmost of your power."**[86] So we need to do our best in terms of preparation. If it means being 10% of our enemy or 100% that is fine. The equation is not based on how much the enemy has, but the equation is based on fulfilling the commands of Allah which includes preparing. Even if the capability of our preparation is that of 1/10 of the enemy, then we have done what Allah has instructed us to do in His *Shari'ah*; we are not accountable any further.

Summary

Let's recap on the 8 implications of defeat:

1. Following the way of *al Kuffar*, whether it be their religion, lifestyle, thought etc.
2. Accepting *al Kuffar's* Supremacy; we are supposed to humiliate them through Islam and not have them give us the green light.
3. Inclination towards *al Kuffar*
4. Obeying *al Kuffar*
5. To loose hope in victory. To loose the idea that Allah is All-Powerful and can bring victory to whomsoever He wishes.

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[84] (at Tauba 25)
[85] (ali' Imraan 165)
[86] (al Anfal 60)

6. Giving up the banner of *Jihad*. Will you give up Fasting if they banned it?
7. Giving up hope on military victory
8. Fear of the enemy instead of fear of Allah

The Taliban and Conclusion

The Taliban have prepared strength in where other Muslims have failed to do, even though the Taliban knew the strength of the enemy. Nevertheless, they decided to enter into this war because they realized that victory is not based on what weapons you have, but it's based on the blessing of Allah.

These principles which we discussed are the first step towards victory because the opposite of these principles are ideas that would annihilate the *Ummah* in their passion and strength. Therefore, we need to get rid of these ideas completely. Having the right understanding, mindset, and '*Aqeeda* of *Jihad* is the first step towards victory and without it we have no chance because this is a battle of '*Aqeeda*, that is, a battle of truth versus falsehood.

The failure of the results is not an indication of a false plan or false means. It is very possible to plan things right, but the results turn out otherwise. We can't say because our result didn't come out as expected, our plan is wrong. This is not a correct understanding.

We ask Allah to make us of those who practice what we learned since learning is done for the purpose of practicing. We ask Allah to make us of those who join the ranks of the *Shuhada*. We ask Allah to make us of those who enter into *Jannatul Firdaus*. We ask Allah to make our blood and effort a witness on the Day of Judgment towards our love and obedience to Allah and His Messenger. *Ameen Ya Rabbal 'Alameen*!